

SERMONS

PREACHED BEFORE

his MAJESTIE; and vpon
other speciall occasions :

Viz.

- 1 *The Pillar and ground of Truth.*
- 2 *The New Life.*
- 3 *A sensible demonstration of the Deity.*
- 4 *Exact Walking.*
- 5 *Samuels support of sorrowfull Sinners.*

By the late faithfull and worthy Minister of Iesus
Christ, IOHN PRESTON D^r. in Diuinity, Chaplaine
in ordinary to his Maiesty, Master of *Emmanuel*
College in *Cambridge*, and sometimes
Preacher of *Lincolnes* Inne.

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SERMONS

PREACHED BEFORE

THE MAJESTY AND
COUNCIL OF THE KING

THE PRINCE AND PRINCESS OF WALES

THE LORDS OF THE TREASURY

AND THE COMMONS OF GREAT BRITAIN

IN PARLIAMENT ASSEMBLED

ON THE TWENTY-NINTH DAY OF JANUARY

IN THE SEVENTH YEAR OF HIS MAJESTY

THE KING

BY THE REV. FATHER IN GOD

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MINISTER OF THE PARISH OF ST. MARTIN

IN THE CITY OF LONDON

THE SERMON

ON THE TWENTY-NINTH DAY OF JANUARY

IN THE SEVENTH YEAR OF HIS MAJESTY

THE KING



To the Reader.

THE AVTHOR him-
 selfe, being hindred by
 death, from digesting his
 thoughts into Tractates
 more accommodate for all mens
 use, presaged notwithstanding, a
 little before his death, that they
 would be pressed into publike view
 by one or other, which might per-
 haps bee lesse carefull; who that
 he might preuent, hee bequeathed
 the care of those Sermons that were

To the Reader.

only preached at Lincolnes Inne,
to those his worthy friends, by
whom you see them faithfully set
forth, who living in the City, were
better conuersants with those that
tooke them from his mouth: All
others whatsoeuer vnto vs, who
(though much more vnworthy and
vnable) were yet more frequently his
Auditors in other places, and had
reason fully to know his Doctrine,
manner of life, purpose, &c should
therefore bee more guilty of un-
gratefull negligence, if any of those
Lamps, into which he emptied the
golden oile out of himselfe, should
not by vs be lighted vp to serue the
Temple, to which vndoubtedly by
him they were deuoted. Moued
therefore with the necessity of our
duty,

To the Reader.

duty, their former good example,
and the succesfull entertainment
the rest haue found, we doe here ad-
uenture into light these five short
Sermons, preached at speciall times,
and in Auditories of greatest worth
and expectation, and accordingly
composed of more exact materials,
and closer put together, which in
him may well be pardoned, who in
all his other works did bow his more
sublime and raised parts to lowest
apprehensions. Wee haue laboured
what we could to discharge the trust
by him reposed in vs, and desire
that others would be pleased to for-
beare the putting forth of any thing
of his, without acquainting some of
vs therewith, by him deputed for
that worke; who as soone as may
be

To the Reader.

be will be carefull to present thee
with what else soever we shall think
usefull: the Lord grant they may
doe as much good as the Author of
them did intend.

T.G.

T.B.



THE PILLAR AND GROVND Of TRUTH.

1. TIM. 3. 15.

*But if I tarry long, that thou mayest know
how thou oughtest to behave thy selfe in
the house of God, which is the Church of
the living God, the pillar and ground of
the Truth.*

Here are two maine principles, upon which the whole frame of Popery is founded; first, *That the Church of Rome is the onely Catholike Church:* secondly, *That the Church cannot erre.* By which latter principle they have brought on themselves a
B despe-

desperate necessitie, never to amend or reforme whatsoever is once decided by the Church. These are the principles they first instill into their Novices; these are the trains, wherewith they seeke to winne men to themselves: for when they cannot prove their points in speciall and particular, they take them all in grosse, and by this one principle (*Our Church, which cannot erre, hath so decided it*) they prove a bundle of them altogether. So when they can shew no ground in Scripture for their clouded, ungrounded, superadded opinions, they fasten them and hang them all upon this pinnacle of the Church, which because it is infallible, admits of no examination. And whereas truth seekes out no corners, desires to see the light, and come to triall; Poperie delights to hide it selfe in these obscure and uncertaine generalities. As for example: aske them what ground they have for invocation of Saints, worshipping of Images, Indulgences, superadded Sacraments, and a multitude of superstitious ceremonies; their answer is, The Church hath so decided, and her decrees are all infallible, and not to be examined by particular men, which are inferiour. So that pull but this pillar downe, as *Sampson* did, and the whole frame of Poperie, with all that stay themselves upon it, comes presently tumbling downe.

Yet because they think it too improbable a course

course to build all on the naked assertion of the Church, which is onely to interprete and not to make the Text, therefore they bring in Traditions, which they call unwritten verities, and make them of equall value and credite with the Text : but if you aske them what these unwritten verities are, and how they may be knowne from counterfeit ; they say onely the Church can tell that, to whose custodie they were committed, and who onely is able to iudge infallibly, which are the genuine Traditions, and which not. And if Scripture at anie time bee brought against any of these points, they say it belongs to the Church of Rome to declare what bookes of Scripture are canonicall, what translation is authentick, what interpretation must be the sense of Scripture, and in effect they will be onely iudged by themselves, and whatsoever we say, they choke us with these principles, Theirs is the only Church, and, The Church can never erre.

Now of all places of Scripture, whereby they would vindicate to themselves this privilege, this verse that I have read is one of the chiefest ; but how iustly, wee are now to consider.

Sayes the Apostle to Timothy, *I have written unto thee, that thou mayest know how to behave thyselfe in the house of God* : as if he should say, It is of much moment that the house of God be ordered and kept aright, be swept continually

and purged, because it is the *Pillar and Ground of Truth*, that is, the ground and place where truth (which is the households food) is nourished, and doth grow; into which if falshood creepe, their food will soone be poisoned, and so not nourish but corrupt, not fit them to salvation but destruction: so that the Apostle in this verse hath this double scope.

First, to describe the Church by this distinguishing propertie, that it is *the Pillar and Ground of Truth*, that is, Truth is the signe, whereby this house of God is knowne from other houses.

Secondly, he sayes, *in the house of God &c.* not in the Church of Ephesus, lest anie should conclude (as now the Papists would) that the truth were so nailed and fastened to anie one particular house or pillar, that it could never be taken downe from thence, and hanged up in another place; which is flat contrarie to the scope of the Apostle in this place, who in the beginning of the next chapter shewes evidently, that in the later times some should depart from the faith, and give heed to seducing spirits and doctrines of Devils, *forbidding to marry, and commanding to abstaine from meats.*

The Papists would make us beleewe, that because the truth was once at Rome, it is there still. Indeed the house and place where once it was, they may still shew perhaps; but the inhabitant is now departed, and the truth, which
was

was the signe, is taken downe, and hanged up
elsewhere, in stead whereof these verie errors
hang, which the Apostle doth foretell to be the
signes of Truth's departure, *forbidding to marry,*
and commanding to abstaine from meats. If they
object, they forbid not all to marrie. I answer,
no hereticke or people since the beginning of
the world, did ever doe it, nor is it credible that
anie ever will; for then the world would soone
be at an end: but they forbid some to marrie
at anie time, as the Clergie; all at sometimes;
and that not as a precept of conveniencie, but
necessitie and holinesse.

The Papists indeed say, that the Church is so
the pillar and ground of truth, that there is no
truth but what comes from the Church, & that
whatsoever comes from the Church is true in-
fallibly, and not subject to error: but this can-
not be the Apostles meaning here. First, there
may be truths in other Writers that are not of
the Church: though the Garden bee the most
convenient and ordinarie place and ground of
hearbs; yet some Violets may be gathered in
the Woods, and on the high-way side.

By Truth therefore here is meant divine and
sacred truth, a plant of Gods owne Garden, not
growing in the Wildernesse and Wast.

Besides, as some truths may be found without
the Church, so some errors may be found
within the Church: though the Garden be the
proper ground and place of hearbs, yet weedes

may also grow there, as tares may in the field, which notwithstanding is the proper place of wheat.

Againe, when hee saith, *The Church is the pillar and ground of truth*, his meaning is, that in the Church of God, the truth ought alwaies to bee preserved and kept, that is, those that profess themselves to bee the Church, ought to maintaine the truth; that is their duetie, which they are bound at all times to performe: but it's no good consequence to infer, A thing is surely done, because some ought to doe it; for men doe not alwaies performe their duties, nor discharge the trust that is committed to them.

Lastly, it is to bee marked, that the Apostle saith in general termes, *The Church is the pillar and ground of truth*, not this or that particular people, of Ephesus, or Corinth, or Rome, or anie other citie or countrey; for the Church may make a progresse, from one people to another, as now it hath from those famous cities of Asia unto other parts. Indeepe while the Church continues in a place, so long the fundamentall truthes continue, but when shee changeth habitation, the truth goes with her; for these cannot dwell asunder: while the Church continued at Rome, so long the truth continued, but no longer.

Obiect.

If they object, that a pillar is the prop and sustentaculum of that building wherein it is, and therefore cannot bee removed to another place,

place, unless the building be destroyed and perish: since then the Church of Rome was once the pillar and ground of truth, it is so still.

I answer, the Apostle in this place speaks of a pillar, not *more architectonica*, as understanding by it some essentiall and inseparable peece of the building, but *more forensi*, for such a post or pillar, on which tables and proclamations, and such things are wont to hang; and from such pillars, such things may soone bee separated. Such a pillar was this people of Ephesus, which stood long after the truth was taken downe and Mahumetanisme hanged up in stead thereof. And that its thus meant, appears by the other word, *sedes*, ioined with it, which signifies a seate or receptacle, at all times separable from what is in it. And indeed (as before I said) the Church is the ground of truth, as the garden is the ground of herbs, which wee know, may bee plucked up and planted in another place. As therefore that which hangs on the pillar may be plucked down, or other things hanged with it, as herbes may bee translated from one garden to another, or weedes grow with them; so that people which are now the Church of God, may cease to be so, or continuing the Church, may bee obnoxious unto errors.

And that this is the meaning of the place, and not that which the Papists hence deduce, namely, That the Church cannot erre, may
appear

appeare by these reasons.

First, not to be capable of error, is the inseparable attribute of God himselfe; for God and truth are termes conuertible, which cannot bee said of any creature; because to creatures, truth is a rule, from which they may decline; as the Carpenters hand may from the line that guides it. Truth is not of the essence of a creature, as it's of Gods, and therefore separable and distinct; as the Carpenters line, is a thing distinguished from his hand, and therefore may be separated, his hand may sometimes deuiate and goe awry. The decree and will of God is the rule it selfe, and from it selfe it cannot deuiate or erre; but the creature hath a line of rectitude, drawne to it by the Scripture, from which, though now *de facto* it doth not swerue, yet *de possibilitate* it may. *Esa. 8. 20. To the Law and to the Testimonie; if they speake not according to this word, it is because they haue no lights in them.* As if one should say to a Pilote, Know that in your eye, and in your hand, there is no inseparable and inbred rule, to guide you in your course, but here is a compasse for to direct you; if you look beside this, or neglect this, you will fall vpon the rockes and sands: so the Lord saith to his Church, Know that in you there is no inherent selfe-sufficient light, but here is my word, to be a lanterne to you; if you keepe not your eye on this, you may erre quickly, and make shipwracke of your faith.

Secondly

Secondly, where there is ignorance there may bee error; for ignorance is the cause of error, as darkenesse is of stumbling; for a man cannot haue a perfect iudgement of things, except he haue a perfect knowledge of them: now the most learned Bishops that euer were, in generall Councils (which is the representative Church, in all mens iudgements least subiect unto error) haue beene ignorant of manie things; for euen in humane things, whereof we are more capable, the wisest men haue beene readie to professe, that the greatest part of that they knew, was the least of that they knew not; much more in things diuine, in which our eyes are like the eyes of battes and owles, vnto the brightest sunnes shine, too weake and too angust to comprehend them: therefore their knowledge beeing defective, their iudgement likewise must needs be so. 1. Cor. 13. 11. *Wee know in part*, saith the Apostle, therefore *wee prophesse in part*. Aristotle could say, He that looks not round about a thing, and sees not all the parts and corners of it, can give no certaine judgement of it: now who can say in diuine mysteries hee is able to see all things? and if he be not, hee may both bee deceiued, and deceive.

Lastly, where God intends to give the end he alwaies gives the meanes to effect and bring that end to passe; but he giues not to the Church the meanes of infallibilitie, as perfect know-

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ledge

ledge of the truth, sincere loue of it, right ordered zeale for it; hee takes not alwaies from them those sinnefull lusts, which breed errings from the faith, and often thrust and impell men into error.

How oft have generall Councils, beene distracted into factions, leavened with malice, puffed up with pride, &c? and shall we say when their hearts and mindes are thus corrupted, that their tongues are notwithstanding infallibly ouer-ruled, to poure forth nothing else but oracles? To say that at that instant there falls a spirit upon them to guide them with immediate revelation, is to approve the fanaticall fancies of the Anabaptists; which they take on them to abhorre; which notwithstanding if anie doe affirme, as some have beene bold to doe, they must consider, that the Prophets which were guided by such spirits, and had the truth inspired by visions, and immediat revelations, did never argue, discusse, or reason of the things they spake and wrote, but only did declare and manifest what was revealed; but in generall Councils the truth is bolted out by reasonings to and fro, the conclusions many times disputed of, and strongly argued on both sides; now where the premisses are onely probable, the conclusion cannot bee infallible; for they are the cause of the conclusion, and there cannot be more in the effect than was formerly in the cause. This is sufficient to evince that though
generall

generall Councils, doe not at all times *de facto* erre (for wee all acknowledge the great benefit of the foure first generall Councils) yet to say that *de possibili* they cannot, is vtterly untrue.

Christ hath promised, *Iohn* 16.13. to send his Spirit which should lead them into all truth; and *Matth.* 28.20. to be with them to the end of the world.

Object. 1.

These places must needs bee understood primarily of the Apostles themselues, who onely were infallibly led into every truth, and but secondarily of their successors, that is, so farre as they insist in their steps and doctrine; for if that were the sense that *Bellarmino*, *Stapleton*, and other popish writers give, namely, that the promise is indifferently made to their successors, as well as to themselves, then particular Bishops and Ministers should be infallible judges of truth & falsehood, & so all controversies in the Church would presently have an end, so as never to spring againe. If they say, its not to be understood of them taken single & apart, but as met together, & assembled in a Synode. I answer, there is not the least intimation of this distinction in those places: but the place for such a promise is *Matth.* 18.20. *Where two or three are gathered together in my name, there am I in the midst of them*; But this place is to bee understood of the least meetings of true Christians in the name of Christ, as well as of the

Answer.

largest Councils, and so the smallest companie or convention should bee capable of this promise of infallibilitie, as well as the most general and ample Councell.

Object. 2.

But they farther object, If there should not be a visible, external unerring iudge, to which at all times those might resort for resolution, that are not themselves able to wade through the depth of diuinity-controuersies, therewould be no end of wrangling and disputing, nor any certaine meanes to finde the truth in matters questioned.

Ans. I.

Though there be no infallible, visible, humane iudge; yet there is an invisible, infallible iudge, and that is the holy Ghost, speaking in the scriptures, which are therefore called the word of God. And this iudge in many respects, is better and fitter than any other. First, this may be easily had, is alwaies readie, and at hand, to which men of all sorts may soone repaire; the other ambulatory, to many inaccessible, and to all difficult to bee obtained. Secondly, the sentence of this iudge is certaine and inflexible, not subiect to errour; but the others mutable like a leaden rule, that may bee bended to and fro: for in men, affections haue their place; which is the reason that among men there are Lawes, because the Law is not capable of affections; but the Lawyer is. Thirdly, this iudge is better knowne, and may sooner bee agreed upon by all; for bee it granted that the
true

true Church is a judge infallible, yet it may be sooner known which is the true Scripture, than which is the true Church, there beeing more pretenders to the one, than to the other.

While the Church is militant upon the earth, God hath not said, there should bee any such end of controuersies, as these men dreame of; but rather he hath said the contrarie, 1. Cor. 11, 19. *There must bee heresies in the Church, that those may perish who receiue not the loue of the truth to bee saued, and that those which are approved might be knowne.*

Ans. 2.

If there were anie such meanes, by God appointed in his Church to determine controuersies infallibly, yet a generall Councell (though in his place to be respected) is not likely to bee it; for is it like God would appoint a meanes for ending controuersies in his Church, that for at least three hundred yeares, (that is, till the time of *Constantine* the great) could not be had? and though he and others his successours (while the Empire was undiuided) might easily assemble Councels, yet when the Empire fell into many subdiuisions, and the parts thereof were gouerned by seuerall Kings, of different religions, as now they be, it is impossible the Church should haue the benefit of them.

Ans. 3.

What is the vse then and benefit of generall Councels, if they could be obtained?

Quest.

They are the best meanes to finde out Truth, for manie candles give more light, and manie

Ans.

eyes see more than one; and in the multitude of Counsellors there is health: and as they are the best meanes to finde it, so from them it hath no small authoritie; yet notwithstanding they may erre in necessary and fundamentall points, as the Councell of Ariminum, and Seleucia, where there were as manie more Bishops, as at the first Nicene Councell; and therefore held in two Cities, because no one was able to containe them; yet erred in a fundamentall point, decreeing for *Arians* heresie against the Deity of Christ. The second Councell at Ephesus did the like, and so ten Councels, at Tyrus, Ierusalem, Philadelphia, Ariminum, Seleucia, Constantinople, Alexandria &c. so the second Councell at Nice set up Images, and commanded them to bee worshipped, which in the second Councell of Constantinople immediately before were utterly condemned.

More instances might easily bee given, but these suffice to warrant this conclusion, That a generall Councell may erre in fundamentall points. For though the universall Church of Christ, taken for his mysticall bodie on earth, and complete number of his elect, cannot erre in matters fundamentall (for then they might fall away, and the gates of hell prevaile against them) yet the externall visible bodie of the Church may erre, because the truth of God may bee locked up within the hearts of such a companie, as in competition of suffrages cannot

not make a greater part in a generall Councell; so that the sentence decreed therein may bee a fundamentall error.

From these grounds thus laid, may fitly rise a threefold application.

First, seeing it is the received and approved doctrine of the Papists, That the Church of Rome cannot erre in points of Faith and Doctrine; wee see how little hope there is that wee and they should ever bee reconciled, or that one truth should arise from a composition of their and our opinions: for if they yeelde in any thing to us, it would presently follow, that in that wherein they now yeelde, before they erred, and so this fundamentall point of their Churches not erring, would from thence be overthrowne. Wee may alter our Tenents if wee will, but they are strongly engaged to keepe theirs without anie change or variation; we may goe to them, they cannot come to us; witnesse the *Germane Interim*, so carefully and often tempered, wherein there were but few of their ingredients left out; yet was it more than *Charles* the Fifth could do to get it entertainment on either side: and therefore those *Cassanders* that thinke by wit and policie to reconcile us, attempt a thing impossible. For of what materials shall any middle course bee framed, when neyther side can spare the smallest piece of timber in their building: they cannot, because thereby they should

should bee argued of erring formerly; we cannot, for true Religion is of a brittle nature, breake it you may, bend it you cannot, no not in the least degree. It cannot bee accommodated to interests, and respects of policie and seruing turnes; it cannot be mixt with error, no more than oyle with water, iron and Steele with clay. *Daniel 2.43. They shall mingle themselves with the seede of men, but they shall not cleave one to another: even as iron is not mixt with clay*; or as the elements when once they are mingled in a compound bodie doe lose their proper formes; even so Religions, when made ingredients, and compounding parts. of any other, do lose their formes, and cease to bee religions in Gods account. *2 King. 17.33.* It is said, the mingled people of Samaria feared the Lord and served their owne gods, after the manner of the Nations whom they carried away from thence; that is, they jumbled all together, the fear of God, & worship of their Idols, thinking thereby to fit both parties, Iewes and Heathens, with a religion wherein both might bee gratified. But what saith God? doth he approve this mixture? *verse 34.* Vnto this day they doe after the former manners, they fear not the Lord, neither do they after their statutes, or after the law or commandement which the Lord commanded. God will not owne his owne commanded worship when mingled and compounded with another.

So

So Gal. 5. 1. 2. *Bee not entangled againe with the yoke of bondage* (that is) take heede of entertaining those rites and customes of the ceremonial law, from which now by Christ ye are set free. Well, but what if circumcision the ancient character bee still retained, and joined unto Christ? is it not better to be sure of both? See what he answers in the second verse; *Behold, I Paul say unto you, that if you bee circumcised, Christ shall profit you nothing.* And again, *vers. 4. Christ is become of none effect to you;* As if hee should say, Take whether you will, either Christ or circumcision; for both yee cannot have: So *Esay. 1. vers. 21, 22. How is the faithfull Citie become an harlot?* But how proveth hee that? *Thy siluer is become drosse, thy wine mixt with water.* He denies not but they had silver and wine amongst them; but as silver mixt with baser mettall becommeth drosse, and is no longer accounted silver: so wine when it is mixt with water leaves off to be accounted wine. *Ier. 23. 28. Hee that hath my word let him speake my word faithfully;* for *what is the chaffe to the wheat?* Whatsoever of our owne we offer to annexe to the word of God, in Gods account is as if wee added chaffe to wheate, by which addition the wheate can bee no gainer. They that goe about to mixe true and false religions, are like those that take too big a graspe, and so let what they meant to have sustained fall and breake, as wee see in *Ieroboam* who mingled

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truth

truth and falsehood, not changing the worship, as hee thought, but the place and manner of the worship onely, lest the kingdome should returne unto the house of *David*, that was the interest, whereunto he thought to make religion stoope, 1. *Kings* 12.26. &c. But what came of it? He made a nullitie of religion, and of his and his posterities title to the kingdome. Saul had a strait command to destroy all the Amalekites, but because in execution of it hee needs would interpose his owne discretion, in sparing *Agag*, and some of the cattel, God takes the kingdome from him for it. *Moses* will not yeeld to the King of Egypt to leave one hoefe behinde him, of any thing that did belong unto the Israelites. *Mordecai*, because God forbad them to make peace with *Amalek* for ever, will rather hazzard his owne and others safetie, than so much as bow the knee to *Haman* an Amalekite. *Daniel* when God commanded to pray towards the Temple, will not omit that circumstance of his praier, though he cannot practise it without hazzard of his life. This is the disposition of all whose hearts are perfect with their God; they dare not pare away the least lap from the garment of religion, nor adde the least flye to this boxe of precious ointment; for in this curious clocke-worke of religion, every pin and wheele that is amisse distempers all: And as we are wont to lay aside cracked vessels, and distempered watches as unusefull, so doth God

God distempered and mixt religions. As to the Iewes, a garment made of linzy woollie might not be worne: so to vs a Samaritan religion, made vp of true and false, is not to be endured; but as the stomacke loathes lukewarme water, so God lukewarme religions. As therefore *Eliab* exhorts the people to follow either God or Baal, and not to halt betweene them both; so it's good for vs to take heede of mingling truth and falsehood, whereof God is more impatient than of either of the two extremities apart. For one to be a downe-right Papist may be a sinne of ignorance; but to blend and mingle with it, to picke and choose some tinctures of it to serue our worldly turnes, cannot but be a sin of knowledge: for if one were fully in his heart perswaded that Poperie were the truth, he would embrace that, and cleave to that alone; againe, if our religion were thought to be the right, that onely will be entertained; but when we mingle thus, and will not runne without a byas, but for advantage halt willingly betweene both, wee cannot bee accepted. This we speake but for prevention, not knowing what temptations aftertimes may bring; it is good preventing Physicke to know the truth.

Secondly, seeing wee have proved that the iudgement of the Church is not infallible in points of faith & doctrine; hence we may learn, to take up nothing meerely upon trust, nor to

thinke things are so onely because the Church hath said it; this foundation is too sandy for us to build our faith upon, that should be built upon the rocke which is the word of God: upon which ground, in a manner, the whole Fabricke of Poperie will soone be overthrowne, seeing all, or most of them, are only tooke up upon the Churches credit, for in all the book of God ye shall not finde a word for invocation of Saints, worshipping of Images, universalitie, & supremacy of the Bishop of Rome, purgatory, Popish indulgences, praier in an unknowne tongue, praier for the dead, consecration of oyle, tapers, and holy water, and all that rabble of superstitious ceremonies; but are the hay and stubble that men have heaped together, now one, and then another, according to their severall fancies, till the mysterie of iniquitie was come vnto its fulnesse: for all these controversies are founded, either upon the decrees of the Pope, or unwritten traditions, or the authority of the Church, or Scripture wrested from the native sense to that which they are pleased to put upon it; so that this principle of their Church not erring, is that indeede on which the very waight of Popery doth depend; let this be taken away, and all comes quickly down.

3 Thirdly, as the Apostle here exhorts *Timothie*, and in him all Ministers to take heede how hee behaves himselfe in the Church of God; so may we doe all Magistrates, both supreme and

and subordinate to be circumspect & wary how they behave themselves, in this Church of God: for though the Ministers be the bees that make the honey, yet the Magistrates are the hives wherein it is made and kept; the Ministers are the vines that bring forth grapes, yet Magistrates are the elmes that underprop and hold up these vines; the Minister defends the Church with tongue & pen, the Magistrate with hand & power, wherewith for that end God hath furnished him; Ministers are the preachers of both tables, Magistrates the keepers; the executive power of Word and Sacraments belongs alone to Ministers, but directive and coercive, for the orderly and well performance, belongs to Magistrates. And the text it selfe affordes us motives.

It is the house of God, and its reason the tenant should keepe the house in reparation; and they are Magistrates as well as Ministers; for if the ruines and breaches of the house bee once neglected, both heresies and superstitions will soone creepe in, and carrie captiue with their errors those of the family.

It is the Church of God, of which good Magistrates are nurses, *Esay 49.23.* as therfore the nurse is bound to looke to the childe, and see it cherished with wholsome food, and kept from dangers, as they will answer to the parents, whose childe it is; so Magistrates are bound to defend and keepe the Church, to see it nourished

shed with milke, and not with poison, that is, with truth, and not with error, as they will answer to that God, who with his owne blood hath purchased it unto himselfe, *Acts* 20. 28. It is the flock of God, and its no disparagement for Kings to bee his shepherds, as *David* was; if Wolves therefore doe enter through their negligence, and snatch up now a sheep, and then a lambe, the Lord will one day require it at their hands, as *Laban* did at *Jacobs*.

3.

It is the pillar and ground of Truth, that is, the field or garden wherein Truth growes, and Magistrates the gardiners or husbandmen; and therefore bound to see the good plants watered, the weedes and stones throwne out that hinder growth, the hedge kept strong and good about it; lest as the Serpent got into Eden, and beguiled *Eve*, so the Serpents of our times creep through into this Garden, and corrupt the minds of any from that simplicitie which is in Christ. The like Motives are every where in Scripture scattered; *Revel.* 2. 20. *I have a few things against thee, because thou sufferest that woman Iezebel, which callith her selfe a Prophetesse, to teach and seduce my servants to commit fornication, and to cate things offered to idols.* Therefore neither Errours, nor their Authours in the Church of God are to be suffered. *Iohn* 15. 13. *Every plant which my heavenly Father hath not planted, shall be rooted out: And who should root them out, but Magistrates, to whom Gods*
Vinc-

Vine-yard is committed ?

Let's come to the Old Testament, where the lives of Magistrates are represented, as the face is in a glasse, that shewes both spots and beauty. *2 Chron. 17. Jehoshaphat* commanded the Priests and Levites to instruct the People in the Law, from the seventh verse to the tenth, but thats not all, but in the sixth verse it is said, *His heart was lift up in the ways of the Lord*; so that hee tooke away the high places, and the groves out of *Judah*. Let us cast our eyes upon the other Kings of Israel and *Judah*, and consider what God himselfe hath marked and observed in them, seeing his observation cannot but be of moment, like asterismes in the margents of a booke. Of *Salomon* God hath observed, *1 King. 11. 4.* that when hee was old his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, that is, fatte loose from God, and then the Lord left off to do him good: Of *Rehoboam*, *2 Chron. 11. 17* that for three yeares hee walked in the way of *David*, but when hee had established the Kingdome, and had strengthened himselfe, he forsook the Law of the Lord, and all Israel with him, *chapt. 12. 1. & 2.* therefore in the fifth yeare of *Rehoboam*, *Sihisuk* King of Egypt came up against *Jerusalem*, because they had transgressed against the Lord: Of *Asa*, *1 King. 15. 11. &c.* that hee did what was right in the sight of the Lord, tooke away the Sodomites out of

of the Land, removed all the Idols that his Fathers had made, removed *Mancab* his Mother from being Queene, because she had made an Idoll in a grove, and burnes her Idoll by the brooke Kidron, but the high places were not taken downe; therefore verse 16. there was war between *Asa* and *Baasha* King of Israel all their daies: yet those high places were but the groves where the Tabernacle and Altar were which *Moses* made, where before the Temple was built it was lawfull for them to offer sacrifice; yet this was that for which the Lord is so offended, because when the Temple once was built, it was no longer lawfull to offer sacrifice in any other place. Now when Almighty God shall bee so curious, have such a quicke and iealous eye upon so small an over-sight as this, how sensible will he bee, when matters much worse are tolerated & permitted? *Iude 3. the faith once given to the Saints.* It was but once given; therefore if lost, or any way corrupted, it will not be given again: for it was given *once* for all, & is not to be revealed a second time, and therefore he exhorts them to *contend earnestly for the same.*

For our selves, wee have cause to magnifie Gods mercie in our present condition, under the government of his gracious Maiestie, and to remember this day, which is the birth day of his Maiestie, seeing under his shadow wee enjoy the publicke profession and practice of Religion, and may live not only a quiet, but an honest

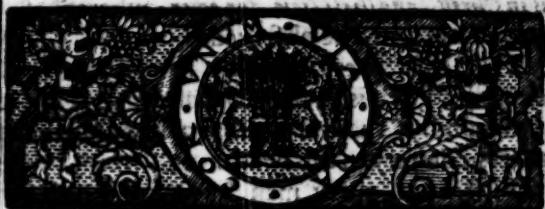
honest life, a blessing that we cannot prize too much, and should therefore much enlarge our hearts with thankfulness to God, and love to our Princes, to bestow on them not only outward obedience, but also inward, to assist them, and bee subiect to them, not by constraint, but willingly, to pray for them not formally, but heartily, as for the instruments and conduits of so great blessings. notwithstanding we the Ministers of God have been bold to deliver from the mighty God of heaven and earth, to conscience his vicegerent this impartiall and inflexible rule, not fashioned and bended by the hand of man, but moulded by the holy Ghost, that thereby we may discover wherein we have fallen short, and bee carefull to amend it: wherein we have done well, and be encouraged to doe it more and more, that is, to make freer passage for the truth, and dam up the current of errors, whether Popish or Arminian, or of what kinde else soever, for it's the Lords businessse, and blessed is the man that doth it diligently: for as any walked more perfectly with God, so they had more perfect peace, and where unevenesse was found in their obedience, there was it also found in Gods blessing on them. Though wickednesse and crooked wayes may get the advantage for a start, yet by it shall no man bee established, *Prov. 12. 3.* And againe, though uprightnesse bee sometimes overwhelmed, yet like a corke at last it will arise from under

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der water; the prosperitie of wicked men, like a watterie sun-shine may for a while continue, but the late evening will bring a storme that never shall blow over: he may flourish for a time, like a greene bay tree, but at last shall surely wither. Those that are perfect with their God, may have a winters season, but shall at last be sure to flourish. For if God be governour of the world, disposer of the things therein, according to his will, if good and evill are done by him alone, then certainly it must bee well with those that feare him, and ill with those that sinne against him; for it will be alwaies found a true and certaine rule, That uprightnesse and holinesse is the cause of all our happinesse, and obliquitie, and sinne the cause of all our miserie.

THE



THE NEVV LIFE.

I. Iohn 5. 12.

*Hee that bath the Sonne, hath life : and hee
that hath not the Sonne, hath not life.*

THe Apostles scope here is to
shew us what great privi-
ledges wee have by Iesus
Christ, among which this is
one of the chiefest, that *hee
that hath the Sonne bath life,*
that is, hee hath the life of
grace for the present, and shall have the life of
glory for ever, which he sets out by the oppo-
site, and that is, *hee that hath not the Sonne hath
not life.* So that this point lies evidently before
us, that *whoever hath not a spirit will life,* for the
present, *he is not in Christ,* and *whoever hath it,*

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is in Christ, and shall live for ever; where these two things are to be observed:

First, that every man by nature is a dead man: dead, that is, in trespasses and sins.

Secondly, that yet there is a life to be had that is, contrary to this death.

First, I say, every man by nature is a dead man: for life you see here is from the Sonne; now there is no man borne a member of the new Adam, but every man is borne a member of the old Adam; and therefore in that sense he is borne a dead man, though otherwise induced with a naturall life. For if the roote be dead, as the old Adam is, all the branches, *that rise from the roote, must needs be dead also*. Againe, spirituall life is nothing else, but a conjunction of the soule with the Spirit of God, even as the naturall life is a conjunction of the body with the soule; now as the soule leaveth the bodie, so the holy Ghost withdrawes it selfe from the soule, when it is disjointed, & distempered, and made vnfit for vse: for even as a man dwels in a house while it is habitable, plaies on a muscical instrument while it is fit, useth a vessel while it is whole and sound; but when the house growes ruinous, and inhabitable, hee departs from it, when the instrument is unstrung, hee laies it aside, when the vessel is broken or boared thorow, he casts it away, and leaves it: even so doth the soule depart from the body, when it growes ruinous, when it is made inhabitable through

through mortall disease, it laies it aside, as an outworn garment: and after the same manner the holy Spirit withdrawes it self from the soule of a man, when it is broken, & ruinated, & distempered through the mortall disease of sin, and of naturall corruption. And this is the case of every naturall man whatsoever, till he be renewed by the infusion of a new life; and yet it is the common opinion of naturall men, that if a man live in the Church, and be baptized, and pray, & heare the word, and imbrace the true religion, and practise the outward duties of it, that he is (out of doubt) in the state of this spirituall life; and therefore I think it would bee an houre well spent to discover dead men to themselves, to perswade men, that except they be made new creatures, except they be borne again, they are in a state of death, and cannot bee saved in that condition: for you see, he that hath not life hath not the Son, and he that hath not the Son shall die, *the wrath of God abides upon him for ever, Joh. 3. ult.* Now it is said, *Eph. 4. 18.* that men are *strangers from this life through the ignorance that is in them, and through the hardnesse of their hearts.* Marke it; they are strangers from this life:

Partly through *Ignorance*, because they are ignorant of this worke of life and regeneration, they thinke there is a greater latitude in religion than there is, within w^{ch} compasse if they come, they are safe; that is, though they be not so strict, and so zealous, though they goe not so

fast to heaven as others, yet they shall doe as well as the best ; In a word, they are ignorant what belongs to this life, saith the Apostle, and therefore they are strangers to it.

Partly againe, they are strangers, *because of the hardnesse of their hearts*, that is, either because they are so distracted and possessed with worldly businesse, that they cannot attend it, or they are so soaked and surfettted with pleasures and delights, that they are not sensible of the things that belong to this life, and therefore they are strangers to it, that is, they are not able to judge of it, whether they have this life of grace, or not. You will say vnto mee, How shall we know it ?

I answer, from those properties of life and death, that wee take from the similitude of the naturall life and death.

Signe.

First, a man may know whether hee remaine in the state of Nature, whether hee be a dead man, by considering whether hee have anie change wrought in him : For as it is said of Christ, he was dead and is alive ; so it is true of everie man that is in Christ, he was dead and is alive. and this implies a great change.

There are manie changes in a man : age makes a change, place and companie make a change, education and custome and experience make a change ; but when a man is translated from death to life, it is another kind of change, it is such a change, as if another soule dwelt in the

the same bodie, that a man thus changed can say, *Ego non sum Ego*. When his old lusts, his old acquaintance, his old temptations shall come, he is able to answer them, and to say hee is not the same man; though they knocke at the same doore, yet there is another inhabitant come in to the house, and they finde not him they looke for. Even as you see when a graft is put into a Crab-tree-stocke, it changeth all, the sap, and the fruit, and the leaves, and all are of another fashion: so it is when the life of grace is put into the heart of a naturall man; it changeth the inward man and the outward, it changeth the whole frame of the soule. For (my Beloved) this is not a light alteration; but as the old stampe must bee obliterate before the new can be imprinted, as the old building must be pulled downe, before you can set up a new; so this old nature of ours in a great measure, must bee broken in pieces, & new moulded, before a man can be made a living man: which is done by the infusion of the supernaturall qualities of grace and holinesse. I say supernaturall; for even as the earth may bring forth grasse and common wilde flowers of it selfe, but it must be plowed and sown, before anie choise plants can grow there: even so these common natures, which we all have, may bring out things that are morally good; but before they can bring forth fruits of true righteousnesse, they must be plowed and sowne. Plowed, that is, a man

Simile.

Simile.

Simile.

man must be broken in heart, with an apprehension of his sinne, and of Gods eternal wrath, he must see himselfe but a dead man, and hee must be pricked and wounded in heart with the sense of it, as those in *Act. 2.* after the sermon of *Peter*, who were pricked in their hearts, and cried out, *Men and brethren, what shall wee doe to be saved?* For this is the plowing & the breaking of the heart. And againe, they must be sowne too, that is, there must bee an implanting of spirituall graces, which change and renew vs, according to that which you shall find, *Rom. 12. 2. Fashion your selves no more after this world, but be ye changed,* or metamorphosed, *by the renewing of your minde;* and this is one way by which you may discern whether you bee dead or alive.

Secondly, when there is no action, when there is no motion in a man, you say he is dead, when a man acts nothing, when hee stirres not himselfe, we reckon him a dead man: now this is the case of every naturall man; he is not able to move hand nor foot, in the waies of true godlinesse.

If you say, I but they are able to doe something, they are able to pray, to heare the Word, to receive the Sacrament, they are able to doe many excellent dueties of justice and righteousness amongst men.

I answer, it is very true, but yet the Scripture speaks of certaine dead works, as *Heb. 9. 14. The blood of Christ* is said there to *purge our consciences*

ces from dead workes, that is, all these may be done by naturall men, and they are good works in themselves, having all the lineaments of works truly good (as you know a dead bodie hath of a living) but yet indeede they are but *dead workes*, that is, they may have a golden out-side, and bee verie beautifull in the sight of the doer, and likewise in the sight of men, but yet as Christs speakes, *be abominable in the sight of God*. A naturall man, you see therefore, may pay a certaine debt of duetie, and obedience to God, but hee paies it in counterfeit coine that hath the stampe, and colour, and similitude of true coine, yet it consists, if you looke to the inwards, but of base mettall. I remember a storie that *Remigius* tels, who was a Iudge in *Lorraine*, under whose iudgement many hundreds of witches were condemned vpon their owne confession, saith he, the devill did bring them many boxes, that had currant coine in them, to the appearance of the witches, but when they came to use them, they proved nothing but withered leaves: I say after the same manner, Satan couseth natural men in things of greater moment, hee suffers them to thinke well of the good workes, and of the dueties that they do to make them thinke they are currant coine; but when they come to make use of this treasure, at the day of death, in the time of extremity, at the day of iudgement, they finde them to bee but withered leaves, such as God will not accept.

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The Apostle speakes, *1.Tim.3.* of certaine men which had a forme of godliness, but denied the power thereof, that is, that had a formall customary performance of good works, and of good duties, with which the conscience is satisfied, because it is ignorant and is not able to judge. Satan doth with men in this case, as we are wont to do with children; we take from them true gold and silver, and when they fall a crying, stop their mouthes with counters; So, I say, Sathan labours to keep men from the lively and through performance of good workes, and of holy dueties, and then satisfies their consciences with that which hath but a forme of godlinesse without the power of it.

But you will say, How shall a man discern it, whether those good works that are good in themselves, be good indeede, whether they be good in such a manner as they are wrought by him?

I answer, you may know it by these two things:

First, it is certaine, that except they be vitall actions, that is, except they proceede from an inward principle of life within, they are not good actions, they are such as the Lord regards not. Now you know there are motions, as the motions of clockes and watches, that proceede not from life, but from art; so it is in this matter of religion: many good actions may be done, many good motions in the waies of godlinesse,

lineſſe, which yet may not proceede from life, from the life of grace, but from outward reſpects to men, from feare of hell, from feare of judgements, in ſickenefſe from the apprehenſion of death and calamity; in ſuch caſes wee may be ſtirred vp to doe them, and then, even as the wheelles that are ſet a going by a ſpring, when the ſpring is downe, you know they ceaſe their motion; ſo commonly it is in theſe good fits, in theſe good moodes of godlineſſe, when that which ſets them aworke is removed, there is an end of it; and therefore if you would know whether the workes that you doe bee right or no, ſuch as God will accept at the laſt day, conſider if they proceede from an inward principle, from a principle of life within.

Secondly, you ſhall know them by their coldneſſe; for coldneſſe you know is a ſymptome of death. Theſe good workes, when they are done by a naturall man, yet there is no life in them, there is no warmth, no vivacity and quickneſſe in them, whereas you know it is ſaid, *1am. 5. Prayer if it be fervent prevayles much:* and *Rom. 12. Be yee burning in ſpirit, ſerving the Lord;* that is, all thoſe duties that have not heate in them, that have not fire in them, God regards them not; the reaſon is this, becauſe if no heate bee there, then is none of his ſpirit there, and then you know our prayers are but the voyce of our owne ſpirits, the workes that we doe are but dead workes, becauſe they are

but the fruits and effects of dead flesh, if there be none of the holy Ghost there: Now if there bee no heate there, I say, there is none of the spirit; for the spirit is as fire. Whence you know it is, that our Sauour saith, *I will baptize you with the holy Ghost, and with fire*, that is, I will baptize you with the holy Ghost, which is as fire. And therefore you shall finde that holy men, have been usually described by the similitude of fire, as *Chrysostome* saith, that *Peter* was like a man made all of fire, walking among stubble; and to one that desired to know what kind of man *Basil* was, it is said there was presented in a dreame, a pillar of fire, with this motto, *Talis est Basilus*, Such a one was *Basil*; and old *Latimer* when he was asked the reason, why there was so much preaching, and so little practising, hee gave this reason, *Deest ignis*, fire is wanting: the same wee may say in this case, there may bee a performance, much performance, of many good duties, of praier, of hearing, of receiving the Sacrament, of worshipping God, &c. but consider whether there bee fire, consider whether they bee not done without that liveliness, and that fervency, that the Spirit of God requires, whether they are either done without heate, or but halfe baked, as *Hosea's* cake was, and if so, they be but dead workes: whereas true praying in secret betweene God and us, it is such as warmes and quickens the heart, it is such as brings

brings the heart into a good frame of grace, and sets it right before God, and right hearing is such as kindles a fire in us, that in a great measure burnes up the drosse of sinnefull lusts and corrupt affections. So that is the next means, the second meanes, by which wee may know, whether we are alive to righteousnes, or dead in sin, to consider whether we have any motions, and of what kinde those motions, and actions are.

Againe, you shall know it by considering what you contend for most; for life is sweete, and every Creature would maintaine his life, and will part with any thing rather than with that: So a man that hath this life of grace in him, hee will suffer any thing, hee will lose his life, his goods, his libertie, and all, rather than hee will wound his conscience, and violate his inward peace, and communion with God, because that is as sweet and as deare to him as life; whereas another man he contends as much for his lusts, for his profit, for his credit, for his pleasures, nay for his sins, and will rather suffer the losse of a good conscience, will rather suffer any unevennesse in his wayes-towards God and men, suffer any sinne, rather than hee will be prejudiced in these things, because in this is his life, being dead to Christ, and alive to sin.

Againe, such as the food is, such is the life. If it be the life of sinne that a man lives, which the Scripture calls death, then the secret thoughts, and the inward affections feed on carnall de-

lights, eyther past, present, or to come, that is, either hee solaceth himselfe with the contemplation of what he hath had, or he feeds on that which is present, or hee cheares up himselfe with the thoughts and projects of those carnall delights which are future; whereas a man that lives the life of grace, the contrarie is most acceptable to him: for everie life drawes to it selfe that which is most sutable, and most agreeable to it, that is, the food wherewith it is maintained, and that wherein it delights: Pleasure, *voluptas*, being nothing else indeed but the application of that which is convenient and agreeable to us.

And if you say now, But naturall men may occupie themselves in hearing, in reading, in praying, and such like holy exercises.

I answer, that they may, and it is well, these things are very good and commendable, and not to bee omitted: but yet there is something must be added; for this is not enough, except we bee nourished by these duties, and grow by them; as you know it is said, *1 Peter 2. Desire the sincere milke of the word, that you may grow thereby*; and as your common saying is, *Shew me not the meat, but the man*. For Christ the great Shepheard of the sheepe is affected in this case, as shepheards are wont to be, that say not to the sheepe, shew me the hay that I have given you, but shew me the *lac & lanam*, the woole and the milke; that is, shew me the fruits and the effects
of

of all your hearing, and praying: for a man may bee conversant in all these duties, and yet for want of life, and for want of a digestive facultie within, that is, not turning them to bloud and spirits, hee may not be nourished, hee may not grow and be strengthened by them, but be as a man in an *atrophie*, that eates verie much, and yet is as leane and meager as if he had eate nothing. Of such the Scripture saith, *They have a name to live, but are dead*: And they are alway learning, but never come to the knowledge of the truth, that is, to the saving knowledge of it.

But now for the last propertie of life, as it is the propertie of every life, not only to draw to it selfe things sutable, but to expell and oppugne whatsoever is contrary and hurtful to it: so he that is a living man in Christ Iesus, though hee hath the reliques, and the wefts, and the remainders of sinne still in him, yet he is sicke of them, hee fights against them, hee resists them continually, as health resists sicknesse, or as a living fountaine resists the mud that falls into it, it workes it out, and doth not rest till it bee cleare againe; whereas another man works out those good things, those good thoughts and motions that are injected and kindled in him (for some good moods and good fits they may have) I say they reject them, and are sick of them, and weary of them, and of the meanes that should increase them, and they are not well till they have gotten themselves into another element: but for

for the finnes which are suteable to them, either by disposition, or by education, or by custome, those they suffer to lye continually unexpelled, and uarelisted, as mud in ponds and dead waters. And this (Beloved) is a great signe of death: for I will be bold to say this, that if we lie in any knowne sinne, that is, if there bee a continued, tract of any sinne that wee know to bee a sinne, that is drawne as a thread through our whole conversation, bee it fornication, or adultery, or swearing, or drunkennesse, or malice and envie, or anie other; I say it is verie dangerous, yea deadly, if it have dominion, if we lie in it; as you know a prevailing disease killeth, and one disease will doe it as well as a hundred, as a swine that passeth by a thousand dirty puddles, and yet wallowes but in one, if shee lie in one, it is enough to make her unclean and filthy all over, as if she had done it in more. The Scripture is plaine in this case, 2. Cor. 5. 17. *whoever is in Christ is a new creature, and old things are passed away, all things are become new.* Gal. 5. 24. *whoever is in Christ hath crucified the flesh with the affections of it.* So that if there bee one living lust in a man, if there be one lust perfectly living, it is an argument, that the whole bodie of death is alive in us; and if it bee so, we are yet in a state of death, and are not translated to the glorious libertie of the Sons of God. And so I haue shewed you that every man by nature is dead in trespasses and finnes, and how you shall know it, and

and that if wee continue in that condition, and are not partakers of the *first resurrection*, wee shall never partake of the second resurrection.

Now we come to the second, namely, that *there is a life that is contrary to this death*; & that you may understand what it is, you must know that every man by nature is in a dead sleep, and therefore he sees not this death, nor feels it, nor regards it; for as a dead man feels not that he is dead, so hee that wants this spirituall life, he is not sensible of it; for the soule in the worse condition it is, the lesse it feels it, though it be not so with the bodie.

And therefore the first thing that must bee done, to bring a man out of this miserable condition of death, is to waken him, to open his eyes, to see that hee is a childe of wrath, and to see what extreame neede hee stands in of Iesus Christ, and to seeke and to long after him; as a condemned man longs after his pardon, and as hee that was pursued by the *avenger of blood*, in the old law came to the citie of refuge, for safetie and for shelter: I say, after that manner we must first be awakened. This you shall see, *Eph. 5. Awake thou that sleepest and stand up from the dead.* That wakening therefore is the first worke. And so *Rom. 7. 9.* (it is an excellent expression) saith hee, *I was once alive without the Law, but when the Law came, sinne revived, and I dyed*; the meaning of it is this, before when I was ignorant of the Law, I thought my selfe a

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living man, in as good an estate as the best; but when the Law came, that is, when I was enlightened, when I saw the true meaning of the Law, that I saw my selfe, and saw sinne in a right glasse, then sinne was alive and I died; that is, I found my selfe to be no better than a dead man. So that is the first worke, that God doth to a man, whom hee meanes to save, to waken him out of this dead sleepe, to charge sinne upon his conscience, and to set it upon him to pursue him, as the avenger of blood wee spake of before. When that is done once, then a man will flie to the citie of refuge, that is, hee flies to Christ, as *Iosab* did to the hornes of the altar, & he cries and calls earnestly for the pardon of his sinnes, even as *Sampson* cried for water, *Give me water, or I die*. And when a man comes thus to Christ, thus humbled, then Christ accepts him, and then hee breathes this breath of life into him, as God *breathed the breath of life into Adam*, and so is made a living man, according to that, *Ioh. 5. 29. The time shall come, when the dead shall heare the voice of the Sonne of God, and they that heare it shall live*, that is, those that are spiritually dead shall heare the voice of the Sonne of God, and those that heare it shall live; for when a man toucheth Christ by faith, as the woman touched the hemme of his garment, there goes a certain vertue out from him, that heales the soule, as that vertue healed her bloody issue. And this is a thing much to be marked, that even
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as you see when the iron comes neare the loadstone, there goes a vertue from the loadstone, that drawes the iron to it; so though Christ be in heaven, and we are on the earth, there goes a certaine vertue from him, that drawes us to him; and not so onely, but it changeth us, and reformes us, and quickeneth us by this infusion of a new life, by this transmission of a certaine power and vertue that comes from him.

You will say, But this is somewhat obscure, what kinde of vertue is this? what kinde of infusion and transmission is it?

Quest.

My beloved, it is true, it is the great mysterie of life and regeneration; but as farre as it is expresseable, we will explaine unto you. It is done after this manner: Euen as you see an artificer, when he goes about any worke of art, there goes a certaine influence from the skill that is seated in his minde, that passeth upon the work as he moulds and fashions it, and sets a stampe upon it according to that *Idea* that is conceiued within; or as wee see, when the will moves the members of the bodie to and fro, there goes a commanding active power from the will that acts the members, and stirres them according to the disposition of the will, or as wee see in the workes of nature, when the *bees* make their combs, and the *birds* their nests, there goes out a certaine instinct from God, the author of nature, that impels and instigates the creatures to doe according to their kinde. Such a kinde

Ans.

of vertue and power it is, that the Scripture calls the vertue of his resurrection, that comes from Christ & from the Spirit of Christ, that moulds & fashions the heart of a man, that commands powerfully in him, and that guides and directs him, to doe things agreeable to his will. And this is that, my beloved, which the Apostle speakes of, *Eph. 1. 19.* hee praies, that their eyes might be opened, *that they might see the exceeding greatnesse of his power, that workes in those that beleewe;* where marke this, that it is called power, that is, it is not an emptie forme of godlinesse, but an effectuall preualent power, that puts not upon us onely the washy colour of a good profession, but that dies the heart in graine with grace and holinesse, that doth not onely alter that superficies, but changeth the whole frame of the heart, and turnes the rudder of the life, and guides the course to a quite contrary point of the compasse. And this differs from the forme of godlinesse, that wee spake of before, as the life differs from the picture, as the substance differs from the shadow, as that which hath sinewes and efficaciousnesse in it, from that which is weake and powerlesse. This vertue and power that comes from Christ, when God meanes to make one a liuing man, it doth not only make proffers & offers, it doth not onely breed in the heart good desires and purposes, that when they come to the birth, have no strength to bring forth, but it so plants them

them in the heart, that they live there as the creatures live in their owne elements, whereas in those that have their old hearts, and their old natures still, they wither and vanish away, as plants that are in a soile that is not connaturall and sutable to them. And therefore if wee would know whether this life be wrought in us or no, let us consider whether ever wee have had experience of such a great power and vertue, of such an influence from Christ, that may change us and reforme and renew us, and make us not onely willing to liue a holy life, to have our lusts mortified, to pray fervently, and to *keepe the Sabbath with delights*, but that enableth us to doe these things also, as the Apostle speaks, *I am able to doe all things through Christ that strengtheneth me*. So much shall serve to shew you, that we are by nature dead, & that yet there is a life to bee had that is contrary to that death. Now for application of this, which shall be threefold.

First, let us be exhorted to beleeve, that there is such a life; for it is said, *Col. 3.* that this *life is hid with Christ in God*: it is hid, and therefore to be beleeved; for things that wee see, wee need not to beleeve. Now that wee may know why it is said to be a hidden life, let us consider,

*From whom it is hid, and
With what it is hid.*

From whom is it hid?

It is hid from naturall men, even as colours

G 3

Quest.

Ans.

are

are hid from a blinde man, or as they are hidde in the darke. The colours are there, but they are hid from man, because either hee wants an eye, or he wants light to see them.

Quest. 2.

Answer 1.

Againe, with what is it hid?

This spirituall life, this life of grace, is hid with this naturall life; we see men breathe and live, but this life is within, wee are not able to see it.

Answer 2.

Againe, it is hid under a base out-side, even as Christ was hid under a Carpenters sonne, as the wisdom of God is hid under the *foolishnesse of preaching*, as those whom the world was not worthy of were hid under sheep-skins, and goat-skins, *Hebr. 11.* and as the great mysteries of salvation are hid under the meane elements of Bread and Wine: after the same manner this life is hid; I say under a base out-side, because those that live this life of grace, for the most part, are base and contemptible in the eye of the world: And this is another thing that hides this life from us.

Answer 3.

And thirdly, it is hidden with the infirmities of the Saints; even as you see this naturall life hid in a swoond, or as reason is hid in drunkennesse, there is life there, and reason there, but it is not seene. It cannot be denied that the holiest men have many infirmities, (as you know *David* and *Peter* what they fell into) and because of that wee cannot see this spirituall life, but are ready to thinke for the time that there is no life in them.

And

Answer 4.

And last of all, this life is hid from us by mis-reports, even as Christ was hid from the world, being reported to be a *wine-bibber, and a companion of gluttons*, and one that *cast out Devils through Beelzebub the Prince of Devils*; thus he was hid: And so the Apostle *Paul*, and the rest of the Apostles were hid from the world after this manner, in 2 Cor. 6. saith he, *Wee are as deceivers though true*, that is, though wee be true, yet saith he, we are deceivers, that is, we are reported to be deceitfull and false men. Therefore those that are in great place, should take speciall heede how they admit reports; for you shall finde this, that in all ages, in all stories, men for the most part have beene mis-reported, good men the worst reported of, and evill men the best; so that if wee judge by reports, wee shall *justifie the wicked, and condemne the generation of the just*. I say, all these waies this life is hid from us; and therefore wee must beleve it, though we may help our selves a little with experience. We see there is a generation of men, whose life is not in carnall pleasures and delights, that give not themselves up to sinne against God, and it is certaine that no man can live without some delight, no creature can live without it: since therefore their delight is not in these things, it is likely that there is another life that they liue, that is, an inward and retired life, even this life, which is *hid with Christ in God*.

Again, you see there is a generation of men,
that

that are willing to suffer tortures, and imprisonments, yea death it selfe: and surely they would not be so willing to part with this naturall life, if there were not a better life, a life that they set a higher price upon: I say, they would not let this goe, if they had not hope of another. Thus we may helpe our selves with experience, but yet we must beleve it. And this is the first vse that wee are to make of this, to beleve that there is such a life.

Vse 2.

Secondly, if hee that hath not this life is not in Christ, why then, my beloved, it concernes us to see that wee have the fruits and effects of this spirituall life in us, that that change bee wrought in us, that wee spake of, that we have those motions and those actions, that proceede from an inward principle of life, that wee have that *attractive* disposition, and that *expulsive* disposition which may empty our hearts of all known sinne, which is also an effect of this life. And this further we must chiefly look to that *we love the brethren*, which for ought I see the holy Ghost points at above all other signs of this spiritual life, you have it 1 *Joh. 3. 14. We know by this that we are passed fro death to life, because we love the brethren.* You know a dead member hath no sympathie with the rest, but a living member hath a fellow-feeling, yea a quicke and exquisite sense within, when anie of the members are pained or hazzarded. Therefore let us labour to find this character of life in our selves by being

ing affected to our neighbours and brethren, & the Churches abroad, by having bowels of compassion in us, to melt over their condition, & to desire their safety as our own. For why should we not? are they not the same Church of God as we are? are they not bought with the same price, & are they not as dear to God? and certainly, if we shew love to any Church, because it is a Church, we would do it to one as well as to another.

Again, we have reason to commiserate them for our owne sakes. For we cannot stand alone, and God hath so ordered it in his providence, *Luke 6.38.* that *looke what measure we mete to others, in their distresse, men shal measure the same to us in our necessitie*; and how soone the fire may take here also, we know not; But this you shall finde in the prophesie of *Jeremiah*, when the nations dranke of the cup of Gods wrath, we see there the cup went round, everie nation dranke of it, some more, some lesse. But if men doe not doe it, yet certainly God will recompence us with good if we doe it, with ill if wee omit it. For though he seeme angrie with his Churches for a time, as *David* was with *Absalom*; yet as *Isaiah* never did *David* so acceptable a turne in all his life, as when he sought to bring home *Absalom* his banished sonne, though hee were angrie with him, (because his inward affection was toward him all the while) so wee cannot doe God a more acceptable turne, than to helpe his Churches, though for the present

H they

they seeme to bee under the cloud of his anger. And doubtlesse the Lord would take it exceeding ill, if we should neglect our duty to them, (as I hope we doe not, and shall not,) as you see, *Iud. 5. 23.* We see there how the Lord is affected in such a case as this; *Curse ye Meroz, saith the Angel of the Lord; yea curse the inhabitants of Meroz bitterly, because they came not to helpe the Lord, so helpe the Lord against the mighty.* Marke, hee doth not say, because they *did them any wrong*, but because they *came not out*, but sate still; and you know the rule, that *hee that keepes not off an iniurie when he may, he doth it.*

Againe, marke the ground why they came not out, because it was to *helpe the Lord against the mighty.* When the enemies were mightie, they had respect to their owne safetie, and sate still. and that phrase is to bee observed chiefly, they came not to *helpe the Lord*, it was not to helpe the Lord, but to helpe the Churches at that time, and yet the Lord takes it as done to himselfe.

But now on the other side, as the Lord would take it ill, if wee doe it not, so certainly if we doe it, he will take it exceeding well at our hands. This worke *hath meate in the mouth of it*, it brings a sure reward. Even as the *Arke* when it was harboured by *Obed-Edom*, and others, it brought a blessing to them; so certainly the Church brings a blessing to those that defend it; whereas on the other side, when the
Arke

Arke was violatē, and ill used by the *Philistines*, & the men of *Bashbemesb*, you know how many thousands were slaine for it. Whence I gather, If God would doe so much for that, which had but a typical holinesse, that was but a dead Temple, where he dwelt but for a time, what will he doe if his living Temple be destroyed? For the people of God are his living Temple, *Ier. 2. 3.* it is said, *Israel is a hallowed thing to the Lord, my first fruits; and therefore, bee that devours it, shall offend, and evil shall come to him, saith the Lord.* And therefore in helping the Church of God from being devoured by strangers, wee helpe a hallowed people, for wee see the Lord reckoned Israel so, though they were subject to manie failings. Let this therefore stirre us up to doe it with all diligence. We may fall out and in at home, and the vicessitude of fair weather and foule within our owne hemisphere may passe away, and blow over (as I hope it will, and I pray God it may) yet in the meane time, if any of the Churches shall be swallowed up, you know that is a thing that cannot be recalled: Therefore let us resolve to doe our best, and to doe it in time. And this I will be bold to say for our encouragement, they are the Churches of God, and there is a God in heaven that tendreth them, and hee is a God that delights to bee scene in the mounts, even when things are past hope; and though their enemies bee exceeding great and mightie, yet

H 2

when

when they goe about to oppose the Church, they are as a heape of straw, that goes about to oppresse a cole of fire, that will consume them; or as one that deuoures a cup of poison, that will prooue his death; or as one that goes about to overthrow a great stone, that fals backe againe, and bruifeth him to powder; (they are all the Scriptures expressions, as you shall finde *Zach. 12.*) So I say, the Lord will deale with the enemies of his Churches, and will preserve them; therefore let this hope encourage us to doe it the rather. For your Maiestie, wee are perswaded as your profession is, so your desires and intentions are most reall and firme: and when wee say wee are so perswaded, as *Paul* speakes in another case, we speake the truth and lie not, (for pulpets are not for flatterie;) but we speake as from God, *in the sight of God*; and a message from God may comfort, and encourage, and confirme you in it. For us that are subjects, let us be exhorted to doe our parts, to contend and wastle with God by praier, and not to let him rest, till hee have given rest to his Churches; and not onely so, but that wee doe our parts, that which is within our compasse; especially as any have greater power and opportunity of doing good, let them consider that excellent speech of *Mordecai* to *Heshar, Hesh. 4.24.* *If thou hold thy tongue at this time, deliuerance shall appeare to the Iewes from another place, but thou and thy house shall perish.* The meating is this,

this, then there was an opportunite of doing good to the Church, (as you know then in what extremitie the Iewes were) therefore, saith he, if thou doe not doe it, thou and thy house shall perish. For if any be an impediment, nay if any doe not doe their best, I pronounce this in the Name of the most true God, that shall make it good sooner or later, they and their houses shal perish, and be as the straw that we spake of, that oppresseth the coale of fire. But on the other side, if they seeke to deliver the Churches from his and their enemies, there is this great advantage in it, it will move God to deliver them from their enemies againe, or make their enemies to bee at peace with them; as *Salomon* saith, *when a mans wayes please the Lord, hee will make his enemies at peace with him.*

Thirdly and lastly, let us be exhorted to live this life of grace, that is, to doe the duties of obedience, wherewith this life is nourished and maintained: for so the Lord saith, *He that keepes my Commandements shall live in them*; even as the flame lives in the oyle, or as the creature lives by its food: so a man lives by keeping the Commandements of God, that is, this spirituall life, this life of grace, it is maintained by doing the Commandements: whereas on the other side, everie motion out of the wayes of Gods Commandements, and into sinne, is like the motion of the fish out of the water, everie motion is a motion to death. And O that wee

vse. 3.

could thinke of sinne, of everie sinne, as a motion to death, and of every good action as a putting on towards life; that wee could thinke this life of grace, to bee farre more excellent than the life of nature, or the life of sinfull lusts, and pleasures, and delights! for so it is. Surely that life which God and Angels live, must needs bee the most excellent, and the fullest of joy, and this life they live! To encourage us to it, let us but consider, how God interlaceth this life of grace with the life of joy, and of peace and outward prosperitie; as you see in diuerse examples. *Gideon*, as long as he did the actions of this life, you know how hee prospered; but when hee set up a golden Ephod, after which the people went aw'horing, it was the destruction of him and his house. *Salomon*, how glorious was his rising! as a bright morning without clouds, and so hee continued to the evening of his life; but then when hee began to suffer rebellions in his Kingdome against God in matters of Religion, (as it is said he set up *Astarteh*, the abomination of the *Zydonians*, and *Milcom*, the abomination of the *Amorites*, &c.) then God stirred up rebellions against him, then it is said that *Hadad*, & *Rhesun*, and *Ieroboam* his own servant, lift up his hand against him; for, saith the Text, he stirred them up for that cause: So that as long as *Salomon* did the actions of this life, God prospered him continually in a high degree; and when he fell from it, hee fell from that

that peace which hee had, so God interlaceth this life of grace, with the life of joy, and peace, and outward prosperitie. The like you see in his sonne *Rehoboam* for three yeeres, when hee sought the Lord, saith the Text, and did the actions of this life, *2 Chron. 11* so long he prospered, things went well with him, and in *Ierusalem*; but after three yeeres hee forsooke the Lord, and suffered the people to make them high places, then it is said in the Text, in the fifth year of his Reigne (God gave him two yeeres space) he poured out his wrath upon him and upon *Ierusalem*, by the hands of *Shishback*, the King of Egypt. Where it is to bee observed, that this evill fell upon him; not because *Shishback* was angry, but because the Lord was angry with him; for it is not said, that it was *Shishbacks* wrath, but the Lords wrath; hee was but the viall, but the instrument, through which Gods wrath was poured upon him: But an example you shall finde of this most cleere in *Veziah*, *1 Chron. 25. 6*. it is said, that *Veziah* sought the Lord all the dayes of *Zechariah* the Prophet, and as long as he sought the Lord, he prospered; so long as he did the actions of this life, the life of joy, and prosperitie, and peace ranne along with it; but after *verse 10*. when the Lord had helped him that he grew mightie, then saith the text, his heart was lift up to his destruction. So that even as you see blazing comets, though they bee but comets, yet as long as they keepe aloft, they shine

shine bright, but when they begin to decline from their pitch, and fall to the earth, they vanish; so when men forsake the Lord and minde earthly things, then they lose their light, and are dissipated and come to destruction; whereas you see on the other side, all holy and good Kings, that lived this life of grace constantly, they shined in the darke world, as stars in a dark night, neither losing their light, nor falling from their place. And this you shall finde in all the stories of the Kings of *Israel* and *Judah*, that either their suffering of Idolatrie and superstition at home, or their resting vpon *Assur* and *Egypt* abroad, was the cause of all their miserie: for when they were in distresse, they sought to those nations that proved as *brooken reedes*, that did not onely deceive them, but did runne into their hands. On the other side you shall observe, that those that lived this life of grace perfectly, whose hearts were perfect with God, that emptied out all the old leaven of Idolatrie and superstition at home, and in all their distresses and wants trusted vpon God; you shall finde, I say, proportionably as they did this, more or lesse, so they prospered. As you see in *Asa*, (it is the Prophets owne speech to him, that was sent to him from the Lord, 2. *Chr.* 16.) saith he, *Asa, when there came a mightie army against thee of Libyans and Ethiopians, that were (as it is in the Chapter before) as the sands on the sea for multitude, yet because thou restedst on the Lord, he gave thee*

thee the victory over them; afterward a smal army escaped his hands. And why? Because he rested on the King of *Aram*. So likewise *Iehosaphat*, we see when he came backe from helping *Achab*, at the battell of *Ramoth-Gilead*, the Prophet *Iehu* meetes him, *2.Chro.19.2.* and saith thus to him, *Oh Iehosaphat, wilt thou helpe the wicked? wilt thou love those that hate the Lord? wrath is gone out against thee; and so in the next Chap. ver. 2.* it is said, that a great armie came from beyond the sea, and *Iehosaphat* was sore afraid. Likewise when hee ioined with *Achaziah* to make ships to go to *Tarsis*, the Prophet *Eliezar* goes to him, and tels him, that God had broken the ships at *Exion-Geber* because he had ioined with *Achaziah* the son of *Achab*, *2.Chron.20.35,36.* I might give you many examples more: *Jacob*, though the thing were good which hee did (as you know he might seeke the blessing lawfully, for it was promised to him) yet because he used evill meanes, *Rebekah* and hee, and by a lie did deceive *Isaac*, you know what it cost him, hee was banished from his fathers house many yeares; and you know how much sorrow *Rebekah* had for it, even for failing in the manner. So *David*, looke what intermission there was in doing the actions of this life, this spirituall life, you see likewise his troubles were.

Therefore let us be exhorted to live this life of grace, seing wee have so great incouragment. I say, if you observe the Scriptures from the

I

2.Chron.

2.Chron. 11. to the end of that book, (which is exceeding well worth your reading, where not onely the story of the Kings is set downe, but the cause of all the accidents that did befall them) you shall see all along, as they lived this life of grace, as they did the actions of this life, that is, as they kept their hearts perfect with God, so their outward ioy and prosperity was accordingly; and the interruptions, and intermissions they found in this, was according to their intermission in that. Therefore let us be exhorted to live this life: For certainly every life hath an excellency and a sweetenesse in it more than any meere being, and as any life exceeds other, so it hath it more; as the life of a man exceeds the life of a beast, and the life of grace exceeds the life of a man, and therefore it is more capacious of greater ioy, and of greater griefe: On the other side, as you know the ioy of the Saints is *unspeakable and glorious, and passeth all understanding*, so the despaire and horreur of conscience against it, exceeds as much. And let us marke this, that as *he that lives the life of a beast destroyes himselfe as a man*, so he that lives the life of a man, that is, the life of reason onely, the life of humane wisdom & policie, destroyes himselfe as a christian. Therefore let us be exhorted to live this life of grace, which is best for our selves, yea let us abound in the actions of this life, let us live it as much as may be, for one man may live more in a day than

than another doth in a yeare: for life is in action;
so much as we do, as far as we exercise this spi-
ritual life, so much we live; and look what time
we spend vainely, and idly, so much of our life
death possesseth, as it is said of *the woman*
that lives in pleasures, 1. Tim. 5. 6.

*Shee is dead while shee
liveth.*

Now the God of life work this life of grace in
those in whom it is yet wanting, and in-
crease and enlarge this life in all
those in whom it is
alreadie.

I 2

A

The New Life.

When we are born, we are born for life; and
to live we must have life; and life is the
gift of God. We cannot live without it; and
we cannot have it without God. We must
have God, and we must have life; and
we must have God and life together.

Now the God of life is Jesus Christ;
and he is the life of the world; and
he is the life of every man; and
he is the life of every woman; and
he is the life of every child.



A sensible Demonstration Of the DEITY.

ISA. 64. 4.

For since the beginning of the world, men have not heard nor perceived by the eare, neither hath the eye seene another God, besides thee, which doth so to him that waiteth for him.

THis particle *For*, which you have for the first word, hath such a reference to those before, that we must take in likewise the third verse.

When thou didst terrible things, which wee looked not for, thou camest downe, the mountaines flowed downe at thy presence: For since the beginning &c.

We know in the new Translat. the words are read

read somewhat otherwise; but if you looke into the margine of your bookes, you shall finde the same reading we now use, and that I take to be agreeable with the originall, and neerer the scope of the Prophet in that place.

The words, at the first reading, seeme to bee somewhat obscure, but in briefe the plain meaning is this; When the people of Israel were oppressed with enemies, more potent & mightier than themselves, the Prophet, in his owne name, and in the name of the people, makes this prayer unto the Lord, *O Lord, we beseech thee, breake the heavens and come down, that the mountaines may flow downe at thy presence.*

And whereas it might be said, Our enemies are mightie, and as great as mountaines; Yet, O Lord, the mountaines melt at thy presence: Or even as the water boyleth when the fire burneth under it; so do the nations tremble at thy presence. And this prayer is enforced with this reason, O Lord, heretofore thou hast done terrible things, against those that provoked thee: againe, thou hast done great things for those that wait for thee, therefore, we beseech thee, as thou hast done heretofore, so now *breake the heavens and come downe &c.*

And if it be objected, It may be there were some other causes of all these evils, that befall us: the Prophet answereth no; that it was not in the power of the creature, but the coming downe of the Lord, at whose presence the
moun-

mountaines melted, that is, as a heape of waxe, or lead, sinketh and falleth downe when fire is put to it; so the mightiest nations melt away, when thou comest to doe any work for us.

And if it be againe objected, But there is all the question, whether there be such a God or no, by whose providence these things are brought to passe: To this the Prophet answers in the fourth verse, *For since the beginning of the world, men have not heard, nor perceived by the eye; neither hath the eye seen, another God, besides thee, which doth such things for him that waiteth for him.* As if he should say, Indeed there is the testimonie of the Scriptures, there is the witness of the Prophets, and evidence of miracles, that all things are done by the providence of God, but yet (saith hee) I will leave all these things, and appeale to the works of Nature, even to the things that the eye hath scene, and the ear hath heard; for from them it is manifest that there is a God, and that hee it is who hath done these terrible things which we looked not for.

But not to stand long in the explication of the words, you shall finde these three points lying evidently before you.

First, *That even from the things that the eye seeth, and the ear beareth, it is manifest that God is, and that it is he that doth these terrible things that we looked not for.*

Secondly, *That this God is one, and that there is no God besides; the Idols and the dunge-hill gods*

of

of the Gentiles are no gods.

Lastly, As he doth terrible things to those that provoke him, so likewise great and wonderfull things for those who wait for him.

These are the three points which arise from these words, and of these in order: And first for the first, That

It is manifest from the things that the eye seeth, and the ear heareth, from day to day, that God is, and that it is by his providence that all things are done in the world.

Now wee must know, that this point, *That God is; and that by his providence all things come to passe*; I say, this is made plain to us two wayes: First, by *Faith*, out of the bookes of the Scripture. Secondly, by *Reason*, out of the books of the creatures.

Out of the bookes of the Scriptures; & that you shall see, *Heb. 11. 3. By Faith we beleeve that the worlds were made by God; and in the sixth verse, He who commeth to God, must beleeve that God is, and that he is a rewarder of those that seeke him.* Here is mention made of the first way of knowing that God is.

The second way you shall have set downe in *Rom. 1. 20. The invisible things of him, that is, his eternall power and Godhead, are clearely seene, being understood by the things that are made: that is, though the eternall power and Godhead be in themselves invisible, yet by the things that are seene and heard, they may be made known and mani-*

manifested to us: so likewise, *Act. 17. 27, 28.* If so be we might grope after him, and finde him; for in him we live, and move, and have our being: as if he should say, The verie things wee heare, and see, and taste, and handle with our hands, doe all demonstrate *that God is*; which is the verie same the Prophet saith here, *Since the beginning of the world they have not heard, nor understood with their eare, nor seene with their eye, another God besides thee, which doth so for him that waiteth for him.* For we must know, that the things revealed unto us, are of two sorts.

Such as have no impression upon the creature, such are the mysteries of the Trinitie, and of the Gospell; these are only revealed. I

Others there are, which have certaine characters of them set upon the creatures, so that you may discern them; and amongst the rest this is one of the maine, *that God is*, and that by his providence all things are disposed, in heaven and earth. 2

And although it may bee thought that there are none that doubt of this, yet these proofes are usefull, partly because they serve to answer those secret objections of Atheisme, which we are all subject to; and partly because they strengthen that Principle in us, *that God is*: which is very necessarie to bee confirmed, seeing it is the maine and principall foundation of all Christian religion, and can never sufficiently enough bee rammed downe, as being that that

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must beare all the waight of the building; therefore let no man thinke, that those proofes that we shall use for the manifestation of this truth, are a thing altogether needlesse; for certainly wheresoever the Scripture hath a mouth to speake, there it is usefull for us to have an eare to heare.

First, therefore if we doe but in generall behold the universe, and looke upon the building of heaven and earth, wee may easily discern therein, the eternall power and godhead of the maker of it.

Suppose a man bred and brought up in some hollow cave of the earth, hauing a house there built, and things necessarie provided for him, and let him afterwards, (when hee comes to a full use of understanding, and not before) bee brought and set upon the face of the earth, and there let him see the glorious beauty of the Sun, and feele the heat of it, the force of the windes, and see the swiftnesse of the clouds, the ebbing and flowing of the seas, the apparelling of the earth; let him see the course of the heavens, and the fearefull darkenesse that followeth upon the setting of the Sunne; and after that the Moone and stars lighted up for the use of men and beasts; would hee not wonder at all that, which we by reason of long assiduitie make nothing of? It's a true rule, *Sapientis est rerum manifestarum causas querere*; a wise man enquireth after causes of manifest things, which another man

man passeth over, and asketh not the ground and reason of.

And in this inquisition, when he findeth that man is best of the creatures, and yet was not able to raise such a rooffe as the heavens, nor such a floore as the earth, hee must needs conclude, that some one better and more able than man, was the maker of all these things, which man could not make of himselfe.

And if it bee objected, But this workeman is no where to bee seene, though these things are to be seene.

Obie ct.

I answer, that as it is, when you see a magnificent palace, the builder of that many times is not to be seene, yet we will say it could not bee done but by some wise Architect, whose wisdom and abilitie was answerable to the work, or when wee see a faire river runne, though we see not the spring from whence it issues, yet we conclude, that there is a well-head somewhere, that produceth these streames; so when we shall see the succession of creatures passing along by their generations, a wise man will say, Surely there is a principle, a first cause, a well-head, whence they doe flow, though hee see it not.

Answer

But this is but in generall, if we should bring you to the particular observation of the creatures, it wil be more evident, even by the things that the eye seeth, and the eare heareth, that there is a God, by whose providence all things

are disposed ; and we will instance in these particulars.

1

First, we may observe by that consent, which ariseth from so many differences, and contrarieties amongst the creatures ; if you looke into the fabricke of the world, you shall behold one thing contrary to another, one thing fighting against another, fire destroying water, drinesse destroying moisture, and moisture drinesse, &c. yet withall you shall see these brought to a comely agreement, comming together to build up and maintaine the whole Vniverse ; how could this be done but by some wise Commander ?

If you should see upon an Instrument twenty dissonant strings, and they all brought into one harmony, we would say that some skilfull Musitian had the tuning of it ; and when we looke into the world, and see so many contrary things, and all those brought to so sweete a harmony as they are, must wee not needes acknowledge, that there is some wise Agent, that intendeth one & remitteth another, and so maketh an usefull mixture of all ? And this is the first thing we are to observe ; for how could so many contrarieties meete in one, except they were guided by one which is above them all ?

2

The next thing amongst the things which the eye hath seene, and the eare hath heard, by which this is manifested, is the fitting and composing of one thing to another.

If

If we should come into the shop of a Ioiner, or some curious Smith, and seethere all things fitted one to another; the sheath to the knife, the scabbard to the sword, wee would say this was not done by accident, but by art: when we come into the shop of Nature, and see there all the workes of Nature, thus squared and fitted one to another, shall we not also acknowledge that there is a high and wise Agent, that hath done all this?

As for example: had God made the eye, and not colour for a fit object of the eye, to what end had the eye beene made? if hee had made the eye and colours, and no light to discover the colours, the two first had beene to no purpose; and if hee had made these three, and not another transparent bodie, as the aire is, through which the colours might be transmitted to the eye, the three former had beene to no purpose; but out of them all thus fitted the one to the other, there resulteth an usefull and perfect worke: the like we may say of the rest. So that the verie things that the eye seeth, and the eare heareth, maketh it manifest, that there is such a God as made all these things. If you looke into the fabricke of the world, and behold all other particulars, you shall see the like.

The plants which thrust their mouthes into the earth, draw sufficient nourishment from the place where they are set; therefore as they neede

no motion, so they have no motion given them, onely a naturall power to spread their rootes in the earth, for the farther strengthening of the bodies.

But for the beasts, which have no nourishment in the places where they are bred, as they need motion, so they have motion given them; and as the spaces are different through which they move, so are their motions different, some creepe, some goe, some fly; and as their meate is different, so they have different instruments to receive it, some have teeth and some have beaks, some have gooms only; and not so only, but they have different appetites and different tastes and smells, according to their severall constitutions: so that you see all is fitted one to another, The creatures, the motion, the meate, the appetite, the instruments of taking it, whereas were there anie disproportion or disagreement in those, the whole worke should bee in vaine.

If you take a Watch into your hand, and see there the wheelles fitted one unto another, you will acknowledge that this is not done without Art: when you see the same done in the bodie of a man, where there are so many hundred bones fitted one to another, so manie arteries and sinews; shall wee not acknowledge a great providence, which hath done all this? This is the second thing to be observed.

The third observation is taken from those effects

effects that proceed from bruit and unreasonable creatures, the *Storke*, the *Swallow*, and the *Elephant*, whose actions for the most part exceed their knowledge, & are beyond their strength; As for example: they aime at an end they know not, they goe by a rule they understand not, they use the meanes that tend to such an end, and yet are ignorant of it; all which argues that they are guided by one, who both knowes the journies end to which they ayme, and the way that leadeth to it. Even as when a man hath passed through a way full of many turnings, and at length comes to the right end, hee will confesse that some one hath ruled and guided him (through so manie turnings) that knew the way: even so when we shall see these creatures doe things, and that constantly, and yet know not what they doe, it is an argument that they are led and guided by one that *workes all their workes in them and for them*. Whence the saying of the Schoolemen, *Opus Natura &c.* the worke of Nature is not the worke of meere and bare Nature, but of the Author of Nature: and therefore as these actions are above their knowledge, so they are also above their abilitie; which you shall see in the art of the *Spider*, curiously spinning his web, and the providence of the *Ant*, providing in the *Summer* for *winter*; in the wisdom of the *Comes*, that being a people not strong, yet they make their houses in the rocks. Now it is a sure rule, that wheresoever effects
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are produced above the reach & abilitie of the cause, they alway import some higher Cause, whence they proceed, and therefore when we see such actions of wisdom and providence, done by the creature which have neither wisdom nor providence in them, they must needs proceed from some higher Cause that guideth them: even as you see in a faire writing, that is written by a new beginner, you will say surely it's the writing of him that guided his hand, rather than his owne. If you should see a hundred arrows shot out of a thicket, and all these should hit the marke, though you see him not that shot them, you must needs say that they were shot by some skilfull Archer: even so when you see the creatures that knew not the end they aime at, nor the meanes that conduced to that end, yet using direct and pertinent meanes to come to it, it's a most direct argument that there is an almighty Power that guides them to all the things that they doe: and this is the third observation.

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A fourth thing, by which *the invisible things*, that is, *the eternall Power and Godhead is made manifest to us by the things that the eye seeth and the ear beareth*; it is the provident provision that is made for all the creatures. If you should come into a well ordered Common-wealth, or family, and should see all their things done in order, meate provided for all the family in due order and season, we would not doubt but that there

there is a gouernour, that casts these things into this order.

And shall wee not acknowledge this same when wee see it done in the great house of the world where so many millions of men & beasts are daily fed, and cloathed, and ordered? Take but a small family, if there be but a little improvidence, how soone doth the whole family feele the want of it? and how doe wee thinke that the great family of the world could bee kept, without a speciall providence to order it? If there were but a towne, or a village to bee planted, how many things were necessarie to maintaine it? I will name but one, *Psal. 104. 10.* that is, the providence of God in bringing the waters and the springs to many severall townes, If we should see the same done in a great house, water brought by pipes into every roome that needes it, wee would acknowledge it to bee the providence of him that ordered it so, and shall we not acknowledge the same, when wee see God bringing in water into so many particular places in a countrie? And as in feeding, so in cloathing so many creatures; if men should cloath them, how would they beginne to doe it? But as God hath commanded the earth to bring forth grasse, so hee hath commanded the skinnies of beasts to bring forth haire, and feathers, and wooll, to bee fit cloathing for them. And as it is in cloathing, so his providence is also in defending and in fortifying them against

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the injuries of one another. Some have hooves, and hornes, and tuskes to defend them, those that have not, these have legs to runne away; those that want that, have holes and dennes to hidethemselves in, and (which is to be observed) the weaker creatures goe in heards together, the stronger goe alone; for if they should goe in multitudes, no man nor beast could stand before them: this you shall finde set downe, *Iob 37. Psal: 104.* Now if the Queene of *Sheba* when shee came to *Salomons* Court, and saw the meate of his table, the sitting of his servants, and their apparell, *1. King. 10.* was astonished; I say, if she were so then, when she saw the wisdom and provision in the house of *Salomon*, how much more when we looke into this great house of the world, where there are so many uprising & down-lying, that must have bread and meate from day to day? how much more, I say, should wee admire, and acknowledge this great providence of God, which *openeth his hand and giveth them their meate in due season?* This is the fourth observation.

The fifth is taken from the combination and connexion which is among the creatures, that dependence they have one upon another; men cannot live without beasts to feede them, the beasts cannot live without grasse to nourish them, that cannot bee maintained without the influence of the heavens to nourish it; which subordination you shall see set downe, *Hos. 2. 21.*

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*I will heare the heavens, and the heavens shall
heare the earth, and the earth shall heare the corne.*

Whence wee may reason thus: Either this was done by accident, or by providence; not by accident, for so you may as well say, that a multitude of letters cast together by chance, can make a History or Poem, as that this order, this connexion, and dependence of the creatures, should come to passe by accident: and if it be not by accident, then it is by providence; for this can no more bee done without providence, than in a Historie or Poem, there can be a dependence of one word or sentence upon another, without the art of wit and reason in him that composed it.

The last observation, is from the wisdom of the Creator; which is set and stamped upon all his workes, even as the skill of an Artist is upon all the worke he makes. When we see the *statue* of a man made, wee acknowledge that it was done by the skill of him that made it; and shall not wee acknowledge it in the maker of man himselfe? When we see a glasse eye, an ivory tooth, and a wooden legge, wee say it is done by a skilfull Artist; and shall wee nor observe a speciall providence and wisdom, in the making of the members themselves: for the things are better that are done by nature, than those that are done by art; for art doth but imitate nature, and that which is imitated, is better than that which doth imitate: and

shall wee attribute skill and wisdom to the workes of Art, and not to the workes of Nature, which do far excell them? When we see a Diall describing the hours of the day, we acknowledge it to bee done by the skill of man; when wee see the same done in the heavens, ordering the times & seasons, shall we not acknowledge a wisdom in him that makes and guides the heavens? It is reported that *Archimedes* made a Spheare, wherein the revolution of the heavens, the course of the Sunne, the ebbing and flowing of the Sea, is described and kept in the order that themselves doe move in, which when a man sees he is ready to say, this was not done by accident, but by the skill of some excellent Artift; and if so, then certainly the thing it self which that Spheare doth but imitate, could not bee done but by the wondrous power and wisdom of him that doth it. I will proceed no further in this, but come to make some application.

First therefore, seeing beside the Testimony of the Scripture there are so many proofes even from the things that *the eye sees, and that the eare heare, that God is*, by whose Providence all things come to passe, it should strengthen our Faith in that first and main Principle, *that God is*. For though an object may bee scene by a small light, yet when more candles are brought in, and when there is a greater light, wee see the same object more cleare and distinctly: so
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though we beleeve by Faith *that God is*, yet the addition of more Arguments should strengthen us in this beleeve, and confirme this conclusion, and adde more to our assent to it : For (my Beloved) though it bee not observed, yet it is certaine, that all that unevennesse, all those exorbitances which are found in the lives of men, doe proceede from the weaknesse of this spring, that these first Principles are not firmly and thoroughly beleeved. Men will not neglect Religion altogether, neither will they make their hearts perfect with God in all things ; and whence comes it but from this, that this first Principle is in part beleeved, in part not beleeved : that is, they say in their hearts, it may bee there is such an Almighty God, *that made heaven and earth*, and it may be not : and therefore they will have some care in the duties of Religion, but a full care they have not ; whereas if they did beleeve it fully, they would serve him with a full and *perfect heart*.

But is this all the use that is to be made of it ? is this all the Prophet driveth to in this place ? No, his verie scope is to shew us, that if there be such a God, then it is he that doth the *terrible things* that are done to us, they come not to passe by accident, therefore wee so propound the point, that by the things that the eye seeth, and the eare heareth, it appeareth that there is such a God *that doth terrible things which wee looke not for*. If it be not by chance and by ac-

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cident, nor the wisdom and endeavours of men, but the Lord, which doth both terrible and mercifull things, both the good and the evil which befall us, then let us *live by faith and not by sense*, that is, feare him, and meet him in the way, while its yet time, lest we fall into the error of the *Israelites* here, to have *terrible things* done to us *before we looked for them*. For though we beleieve there is such a God, yet if we doe otherwise, we forget the Lord, and wee live *without God in the world*.

Everie man, when the evil is upon him, startles at it: as a beast when he falls and sinkes into a ditch or quagmire, he struggles, and doth his best to get out; so men are taught by nature and sense, to expedite themselves out of an evil when they are in it, but the greatest point of faith and wisdom, is to foresee & forecast evil to come, and to prevent it. *Saul* when he was in a strait, he could seeke to the Lord; but then he would not answer him, neither by Prophet, nor by *Urim* nor *Thummim*. *Joab* when hee was in extremitie, and had no other refuge, he could fly to the *horns of the Altar*, as men use to flye to prayer in sicknesse, in danger, and extremitie; but then it was too late. *Esa* when the blessing was past helpe and recoverie, he could *seek it with teares*: But why did they doe it no sooner while it was yet time? Certainly it proceeds from a secret Atheisme and Unbeleefe, to which wee are too subject, which makes us
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not to be moved with any forewarnings, till we feele the evill it selfe upon us : And therefore it is said here, *Terrible things are done to us that we looked not for.*

Death is a terrible thing, yet because its apprehended as a thing afar off, who considereth the shortnesse of his life, while its time to *make sure his calling and election*, that his soule may not depend upon uncertainties ? Hell is a terrible thing, to consider that the Soule is immortal, and that there is another place to live in for ever, and yet who considers this in time, and takes it to heart ? Outward Calamities that befall a Church, or a State, or a particular Person, are terrible, but who considers them in time to prevent them ? This is, and ever hath beene the nature of man in all times ; wee thinke we will doe it *modo & modo*, but still wee are put off : therefore let us not, as those in *Amos*, *Put the evill day farre from us, and draw neere to the seate of iniquity*, (for those two commonly goe together) lest it befall us that *Salomon* speakes of, *As the Oxe to the slaughter, and the Bird to the snare, so we be led to destruction, and consider it not, till a dart strike through our liver* : but let us doe somewhat in time, and not deferre and put off, for the verie delay brings mischief. When the blow comes (as I say) every man feares, but before we care not ; but wee do as those, who because the hand of the Dyal proceeds insensibly, consider not how the houre passeth, till the stroke

stroke of the Bell giveth notice.

It is a wise and true saying, *Extremum stillicidium clepsydram non exhaurit, & ultimus dies quercum non cedit*; It is not the last sand that doth exhaust the houre-glasse, nor is it the last stroke that doth overthrow the oake; that is, it is not the next immediate cause that brings evil upon us, as men commonly thinke, but it is the precedent acts, neglects and decayes, that were long before that blow came upon us. And who knowes whether we be not now upon the very *Tropicks* and turnings of Times? and yet as its sayd of old age, there is no man that is so old that thinkes he may not live a yeare longer; so we are never brought to so low an ebbe, but we are apt to thinke we shall hold out yet a yeare, and a yeare longer. So that as the Lapwing fals before the Traveller, and draweth him a little and a little further, till at length hee bee quite drawne away from her nest; so wee are quite drawne off from doing the things which might prevent those evils that are to come: and so *terrible things are done to us which wee looked not for.*

The ground of all is, partly because wee live by sense, not not by faith, which wee are all subject unto, more or lesse, by which we think our present condition shall continue whatsoever it be; if we be in affliction, wee thinke that shall alwaies continue; and if we be in prosperitie, wee thinke as those in *Esay 56. tomorrow*

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shal be as to day, and much more abundant, that is an observable place; saith the Prophet, there is an evill neere unto you, and the reason is, the Washmen are blinde, they are dumbe dogges, they cannot barke &c. but looks to their own way every one; and yet (saith hee) my people say, Come bring wine, wee will fill our selves with strong drinke, so morrow shal be as to day, and much more abundant: I say, this is naturall to us.

Besides, another ground of it is, because wee see dangers come, and goe, and passe away, and yet the blowes come not upon us; and therefore we are apt to doe as that foole, that because hee saw the river sliding away, standeth upon the shoare, and hopeth at length that all wil be past, that he may go over dry shod; and considereth not that there is a succession of waters, which will continue it: so wee consider not that God hath an army of sorrows, when he hath afflicted us seven times, yet he addeth seven times more, and if yet we continue obstinate, hee can doe it seven times more; till at length his wrath swell and grow over the banks, and carry all away before it. That expression you have in the Prophecy of *Nahum*.

Partly it is againe, because God is not scene, because God is forgotten in the world: the creatures which should be as a glasse to help us to see him more clearly, they become as thick clouds to hide God from us; we look upon the wall of the creatures, but we look not upon him

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that stands behinde it, who changeth times, and seasons, as he doth the weather: So that our wisest conjecture of him, is as uncertaine as the prognostication is of the raine, snow and wind, wee are ready to compute future things, as wee compute daies and yeares, and forget that God that is the disposer of these, and so grow bold and carelesse: But *David* thought not so, *Psal. 31* *My times are in thy hands, O Lord*; As if hee should say, They are not in the hands of *Saul*, nor in the hands of *Doeg*, nor in any of mine enemies hands, to doe me hurt, nor in the hands of my greatest friend to doe mee good, but my times are in thy hands; for so thou disposest of them as it pleaseth thee.

And therefore let us be exhorted to reckon it our greatest wisdom, to foresee the greatest danger to come, while it is yet as far off. Fire may bee giuen to a traine of Gun-powder a great way from the place, to which the blow is intended: therefore it was a wise observation amongst the *Romanes*, that when *Hannibal* was besieging *Siguntium*, a City confederate of their Allies, which was farre enough from Rome, they thought every blow was given to it, that hee was even then beating upon the wals of the *Capitoll*; therefore they tooke no lesse care to preuent the danger in such a distance, than if it had already seized vpon them: So no doubt when the enemy is assaulting the Churches as far off, he is even then striking at the roote of this Church

Church and Common-wealth.

It is a true rule, when the evill day commeth, its time of spending, and not of gathering, it must be done before; it is too late to fetch the oyle when we should use it, to go and buy when the Bridegroom commeth; therefore they are called *foolish Virgins*, because folly is improvident, it stands in the valley, and sees not the evil afore it bee upon us: wisdom stands upon a hill and descryes the danger, and the evils that are afar off, before they approach. Its certaine, (give me leave to speake, for wee are the watchmen which stand upon the watch-tower, and should see more than those that stand below; and must give warning, that we may deliver our owne soules, lest your blood be required at our hands) I say, its certaine that evill is intended against us, and will come upon us, except something be done to prevent it. For there is a covenant betweene God and us, and breach of covenant causeth a quarrell; the quarrell of God shal not go unrevenge: he saith to the *Israelites*, *Levit. 26. 25. I will send a sword upon you, which shall avenge the quarrell of my covenant*; As if he should say, There is a covenant, and you have broke that covenant, & therefore I have a quarrell, and I will send a sword to avenge my quarrell. Now the quarrels of God are not rash and passionate as mens are, & therefore he wil not lay them aside without some true & real satisfaction.

If we will not beleve his word, yet shall we

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not beleeeve his actions? hath he not begunne? are we infatuate, and see nothing? doe wee not see the whole bodie of those that professe the truth are besieged round about through Christendome? at this time are not present enemies, not only stirred up, but united together, and we dis-joynd to resist them? are not our Allies wasted? are not many branches of the Church cut off already, & more in hazzard? In a word, have not our enterprizes beene blasted, and withered under our hands for the most part? have not things been long going down the hill, and are even now hastening to a period? and do not wee say now that such an accident, and such a miscarriage of such a businesse, and such men are the causes? But who is the cause of these causes? is it not he without whose providence a Sparrow falls not to the ground? are not these crackes to give warning before the fall of the house? are not these the *gray haire*s which *Hosea* speakes of, that *are here and there upon us, and we discern them not*? Gray haire you know are a signe of old age and approach unto death.

And are not all these things arguments enough that God hath begunne with us? will he leave his worke in the middle? No certainly, you shall see what himselfe saith, *1. Sam. 3. 12. When I begin, I'll make an end. Samuel* had threatened fearfull judgments against the house of *Eli*, but because they lived long in peace, & were not suddenly executed, they were ready to thinke

think the words of the Prophet, were but wind; therfore God tels them, that it was true, he was patiēt, & long before he begun, but notwithstanding when hee began hee would also make an end. wherfore I beseech you for our own sakes, and for the sake of the Churches, let us well and seriously consider this; doubtlesse there is somewhat for which God is offended; and if there be, certainly till that be taken away, the Lord will not returne unto us, and cause us to prosper in the things we put our hands unto.

When *Iesua* saw the people fall before their enemies, hee wondred at it, and enquired the cause, and except that had bin removed, though it had beene for many yeares, yet he should never have had successe, nor brought the children of *Israel* to the Land of *Canaan*, though God had promised it; for Gods promises are as his threatnings, to bee understood with a condition. But a most remarkable example you shall finde, *2. Sam. 21. 1.* When there fell out a famine in the daies of *David*, he knew the naturall cause was the drought, but hee enquired after the supernaturall cause, as wise men should doe, as *Jacob* when hee saw the Angels ascended and descended, hee enquired who stood on the top of the ladder and sent them to and fro. *Ezekiel* enquires who stands on the top of the wheele; but fooles looke onely who stands on the next staire or step: whereas wee should enquire as *David*, what was the cause of the famine; and

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it was answered him, it was *Saul* and his bloody house, because he had broken his oath with the *Gibeonites*, which was done many yeares before: I say, so wee should doe in all the calamities, afflictions and extremities that befall either the Church in generall, or any particular person; search what the cause is. I finde the phrase used in *2.Chron. 12.7.* saith the Lord there, *I will not at this time poure out my wrath upon Ierusalem by the hands of Shishack*: where observe, that though *Shishack* was the immediate instrument, yet it was not *Shishack* his wrath, *Shishack* was but the viall through which his wrath was powred out. Where you may observe this connexion, that when any affliction befalleth a State or Church, or a particular person, it is because God is angrie, and hee is never angrie but for sinne; and till sinne bee removed, his anger is never laid aside, time wears it not out, as it doth the anger and passions of men. And therefore it is good for us to compound with the Lord, and to take up this suite before it come to execution and judgement, and not to doe as ill-husbands and prodigals doe, that suffer a suite to run on, and charges to grow from *Terme to Terme*, lest we be enforced to pay, not onely the maine debt, but the arrerages also, that is, the time of that patience and long-suffering of God; and not in this world onely, but in that which is to come. It is apparent that God is about a great worke, yea to make

make a great change in the world, except we do as it were hold his hand by seeking and turning unto him, and by removing the things that provoke him : he doth not lay all these stones, and move all these wheelles for nothing, & yet who knowes what it is he is about, till it bee brought forth ? such a metaphor I finde, *Prov. 27. 1. who knowes what a day may bring forth* & its a metaphor taken from a wombe ; there is no man knowes what is in the wombe of to morrow, or what evil to morrow may bring forth. *Saul* little thought that the next day travelled of such a birth as the overthrow of the armies of *Israel*, and the death of himselfe and his sonnes. *Iob* little thought that the next day had in the wombe thereof the fall of the house, and the slaying of his children. If you observe the Scripture, you shall finde that there are certain seasons, wherein as the Angell troubled the poole, so God troubleth the Churches ; and commonly when God doth it to one, he doth it to all. *2. Chr. 15. 5, 6 And at that time there was no peace to him, that did goe out or in, but that troubles were to all the inhabitants ; for nation was destroyed of nation, and citie of citie ; for God troubled them with all adversitie.* Where you shall observe, that where God once begins to doe it, all the Churches come in, in the end, and whence was it ? not because such an accident fell out, and such offences arose betweene Princes and Princes, and Nation and Nation, but God had troubled them.

them with all kinde of aduersitie; but especially *Ier. 25. 15.* a notable example you shall see, the cup went round, when it was given to one nation to drink, every one tasted of it, though some more, some lesse. So that, I say, there are certaine times and seasons wherein God troubleth the Churches, and that very thing that distinguishes between Nations & Churches, to be saved or to be destroyed, is the very ability to discern of those seasons; Oh that wee were able now, and willing to discern that season.

I will give you two instances: When destruction was to be brought upon *Ierusalem*, when they were to be led into captivity, the Lord was above twenty yeares about it, many warnings he gave them by his Prophets, hee brought *Nebuchadnezzar* neer them, and took him away again; & what is the complaint he takes up against his people? saith he, *The Stork and the Cranes know their appointed times, but my people know not the iudgements of the Lord.* Those creatures feelee and foresee the winter, and betake themselves to some warme place. There is a judgement a coming, there are warnings enough, but my people cannot discern their season. And so when the last blow was to be given to the *Iewes* by the hands of the *Romanes*, you shall see how pathetically our Saviour expresth it. *O Ierusalem, Ierusalem, if thou hadst knowne in this thy day the things belonging to thy peace, but now they are hid from thine eyes.* Mark, in this thy day, there is a time

time & a season, and ~~who~~ ^{the} time is exceeding swift, and passeth away. There is such a day wherein if *Ierusalem* had seene it, the destruction had bin prevented, but now the time is past : It is a thing worthy observation, that there is a double time, which we shall see observed in the Scripture : There is a time of preparing, and threatning, and no more but threatning, and a time of executing the decree ; so you shall see it expressed, *Zephau. 1. 12. At that time it shall come to passe, that I will search Ierusalem with candles, &c.* There is a time of whetting his glittering sword, and fitting the arrow to the bow, before the blow bee given there is a time of patience ; triall & long-suffering, before he *swears in his wrath, they shall not enter into his rest* ; but when the time is come, when the word is once gone out of his mouth, when the decree is gon forth, then, as *Samuel* said to *Saul*, when he would have the sentence of his rejection to be retracted ; No saith he, *the strength of Israel is not a man, that he should repent, 2. Sam. 15. 29.* Therefore while the evill is yet in the clouds, before the storme come, while things are preparing, while the sword is whetting, before the stroake be given, before the decree be come forth, let us search our selves and meet him, to prevent it. The evils which men intend against us may proove abortive ; they may either die in the wombe, or else they may *travell with mischief, and bring forth a lye*, that is somewhat contrary to that they intend

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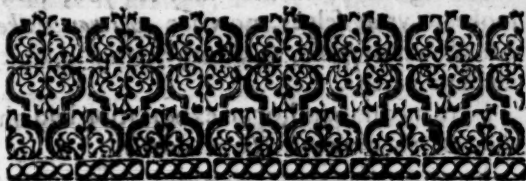
tend

tend; *sed sat a viam inuenient*, but when God intends any evill against any, what power shall bee able to stop him? the destructions of God will finde a way which wee never dreamed off, as we see oft by experience; *Vel puncto temporis maxima rerum momenta vertuntur*, even in a point of time the greatest things are turned upside downe. My beloved, we all affect the praise of wisdom; and wherein doth wisdom chiefly consist, we shall see *Deut. 32.29. Oh that my people were wise: what to doe? to remember their latter end*; as if wisdom did therein consist: So in *Proverbs 22.3. A wise man sees the plague afar off, and hides himselfe, but a foole goeth on, and is punished*; its a Metaphor taken from beastes, that feelee the storme before it comes, and then hide themselves in their dens; *but the foole goeth on and is punished*; that is, either hee is ignorant & sees it not, or else he is besotted and stupified, & so careless to prevent it. So *Pro. 14. 16. The wise man feareth and departeth from evil, but the foole rageth, and is careless*, that is, the prudent man he feares the evill of judgment, the evill of punishment; he feares the judgement to come, therefore he departeth from the evill of sin that brings it; as *Ioseph* foresaw the famine, and hid both himselfe and others from it by providing against it: so *Iob* when his sons were banqueting, he feared, lest they had sinned, & blasphemed God in their hearts, and therefore he rose early & sacrificed for them: *but the fool rageth &*
is

is confident; the word in the originall is to passe on whatsoever comes of it; as *Balaam* when the Angel met him with a drawn sword to shew the danger that he went in, yet he would not be ruled, but he went on, & you know the issue: & so *Ahab* when hee went to *Ramosb-Gilead*, though *Micah* foretold him, yet he would go on, therefore came short home for his labour: its accounted a point of courage & generosity not to fear, but you see the wiseman saith here, that a wiseman fears & departs from evil. Indeed there is a double fear, there is a fear that ought not to be, that causeth the thing we fear to come to passe, that is such a feare as sets us aworke to use euill meanes to prevent the evil; such was the feare of *Saul*, that set him aworke to seek to the *Witch*, which was the very thing that brought upon him that he feared; such was the fear of the *Israelites*, which made them seeke to *Egypt* & to *Assur* for help, which brought upon them the thing which they feared, and such a fear we should lay aside: but there is a good fear which causeth the thing that we fear, not to come to passe, because it sets us aworke to seek to God; such was the feare of *Iehosaphat*, 2 *Chr.* 20. 3. When there was a great multitude came against him, he feared, saith the Text; and what did this fear set him on work to doe? He sought the Lord, and proclaimed a fast throughout all *Iudah*. Now this feare was a profitable fear, which caused the thing he feared, not to come to passe; for by this meanes hee had a wonderfull

wonderfull deliverance : such was the feare of *Iacob*, when *Eſau* came againſt him with 400. men, he was ſore afraid, and what did this feare? it ſet him aworke to pray, and to *wraſtle with the Lord Almighty*; this cauſed the thing he feared not to come to paſſe: ſuch was the feare of *Iofias* when he heard the book of the law read, & thereby ſeeing the danger that was like to come, hee feared; and what did that fear bring to paſſe? *His hart melted* (ſaith the text) *within him, & he humbled himſelfe greatly before the Lord*, & therefore the thing he feared did not come to paſſe in regard of himſelfe; for hee had word ſent him by the Lord, that he ſhould not ſee that evill in his daies. So that there is a good, an uſeful, and profitable feare, that cauſeth the thing we feare not to come to paſſe; and this is the feare that the wiſeman ſpeaks of, *Pro. 28. 14. Blessed is hee that feareth alwaies, but he that hardneth his heart ſhal fall into evill.* I will not adde any more : another maine thing to which the Prophet driveth, is, that as *the Lord doth terrible things to thoſe that provoke him*, to thoſe that will not take warning; ſo likewiſe *he doth wondrous things for thoſe that waite for him.* I am ſorry I haue not opportunitie to adde this to the other; but I ſee the time is paſt, therefore here ſhall be an end.

EXACT



Exact Walking.

EPHES. 6. 15.

Take heed that you walke therefore circumspectly (or exactly) not as fooles, but as wise.



IN the eighth verse of this Chapter, the Apostle layeth downe this conclusion, *You were once darknesse, but now you are light in the Lord, walke therefore as children of the light*; this hee carries along by some Arguments, and drawes some consequences from it, among the rest this is one, *Take heed therefore that you walke exactly, not as fooles, but as wise.* As if hee should say, Now the darknesse is gone, now you are set vpon a hill, now you are in the
L broad

Coherence.

broad light that all men may see you, now looke to your selues, now see *that you walke exactly, not as fooles, but as wise*: so you haue in these words,

1
Division.

2

First, a command, or an exhortation laid on them, *Walke circumspectly, or exactly.*

Secondly, that is backed with a reason, *Not as fooles, but as wise*; as if he should say, It is your wisdom to doe so, it is folly to doe otherwise.

3

Thirdly, there is prefixed before it a meanes how to doe it, *Take heed, or Consider*, that is, it is a thing that will not easily bee done, it is a thing that will cost you some labour; a man may doe a bungling action without consideration, but if he will doe a thing exactly, he must take heed vnto it, *Take heed that you walke exactly, not as fooles but as wise.*

I will open the words in particular, when I come to handle them.

Before I come to the particular points which these words afford vs, something wee may gather from this particule *Therefore*: *Therefore* is a relative particule, it hath reference to that which went before, *You are children of light, therefore walke exactly, not as fooles but as wise*: *Therefore*; that is, since you are the children of light, since you are those vpon whom the Name of God is called, since you professe the feare of God, it behooues you to looke to your selues *that you walke exactly*. In a table vpon which a Picture is drawne, before the picture

Simile.

picture is drawne, the blemishes, and blots, and scratches vpon it, are not obserued: but when the picture is drawne, a little blot is obserued in it: so it is with men in this case, a man before hee bee regenerate, before hee is made a childe of light, while hee walkes in darknesse, while Gods Image is not drawne vpon him, the sinnes that are in him are not much obserued, because there is no great difference betweene his generall carriage, and some particular sayling: but when the Peece is drawne, that is, when Gods Image is stamped vpon him, and renewed in him, then the infirmities, and sinnes, and saylings that hee falls into, euery man is ready to obserue them and marke them: and therefore we should in a speciall manner looke to it, because our condition is altered, whereas before we were darknesse, now we are light; whereas before we stood in the crowd, as it were among the rest of the people, now wee are set vpon the stage; euery man markes what wee doe: nay, if wee stand still and doe nothing, it is obserued; and if we doe, and doe that which is vn-decent, that is obserued too: now when euery one of our actions are obserued, it behoues vs to looke the more what we doe, to see that we walke exactly. This thing I will not presse because it is common.

Onely the vse that we should make of it is this, to see what God and men looke for from

L 2

vs;

Why sins are
most taken no-
tice of in Gods
children.

Simile.

Vse 1.

Use 2.

Consideration
necessary to ex-
act walking.

Consideration
what.

Three things in
consideration.

I
The mind dwells
on the action.

vs; when we take vpon vs the profession of his feare, his glory is engaged in our carriage, therefore we should *walke exactly, not as fooles, but as wise.*

Againe, as any man hath a higher degree of faith (for there be degrees,) as any stand in a higher place, they must looke to it more, as they are in more estimation and glory, so they must take heed of falling to the scandall of their holy profession: but I will not stand vpon that. Now I come to take the words as they lie.

Consider therefore, or Take heed that you walke exactly: for the *walking exactly*, consideration is required you see; now the question will be, what this consideration is? It is a thing that is little taught, and not well vnderstood, and therefore I will a little open it vnto you, that you may know what this act is: it is a thing oft described in Scripture; *I considered my waies, and turned my feet to thy testimonies.* Now consideration (to describe it to you) is nothing else, but an act of the practically vnderstanding, whereby it reflects and stayes vpon its owne intentions, and comparing them with the rule, it proceeds to lay a command vpon the will and affections, to put them in execution. I say it is an act of the practically vnderstanding, whereby it stayes and reflects vpon its owne intentions, &c. for there are many actions that passe from the minde of a man.

man, that he dwels not vpon, but they passe presently away, these are not reflect acts, they are not acts of consideration, hee dwels not vpon them; but when a man dwels vpon a thing, hee will not let it presently passe from his hands. First, they are in the intention, and then he lookes backe by consideration, when a man will see what is in his minde, hee will looke round about as it were, and returne vpon his heart, as it is called in the Chronicles, *If you returne to your hearts*; I say this is necessary, this is one part of consideration, but this is not all, a man may dwell vpon his actions for another end.

Therefore when this is done, in the second place this is to be added, that a man so dwell vpon his actions, as that hee compares them with the rule: he sets them both together, and therefore in *Prou. 4. 26*, that which is called consideration in another place, is there called *Pondering*; *Ponder the waies of thy feet*: the meaning is, consider the waies of thy feet. Now you know what *Pondering* is, when you haue a thing to weigh, there must be something to weigh it by, which therefore is the rule thereof; and as in measuring, there is the thing that you measure by: this is the second thing to bee done in consideration, to compare it with the rule.

But yet this is not all: for there may bee a comparing of actions and intentions, with the

To compare it
with the rule.

Prou. 4. 26.

Pondering, what.

the rule by which it is squared, when yet it is not consideration : a Scholler may take a thing into consideration, whether it bee true or false, whether it be a practise or a speculative thing, he may compare it with the rule; but his end is not to practise it, but onely to know the truth of it, and so he lets it lie. And not onely Schollers, but it is so with all men for the most part, they heare vs deliuer the truth of God, their end is to see (as it were) to vnderstand it, to know the truth of it, they doe no more but see if the thing be true, and giue their assent to it : but in consideration there is somewhat more.

3
To resolue vpon
the practice of it.

Therefore I adde, that it layeth a command vpon the will to put it in execution, or else it is not properly consideration; but when a man considers of a thing, so as that he resolues to doe it, that hee layes an imperatiue iniunction vpon the inferiour faculties, to put that in practice and execution that he resolues on; so now you see more distinctly and cleerely what the Apostle would haue vs doe, this is the action hee would haue vs doe, to *Consider*; that is, to stay vpon our actions, to compare them with the rule, and not to let them lie there, but to put them in practice and execution; this is the thing we are here exhorted vnto, to *Consider*, or *Take heed* what we doe. And it is that which we haue little reason to be backward to (though in truth wee are backward

Exact Walking.

79

ward to nothing more, which is the cause of many errors of our life) if we consider.

First, that this consideration is the excellency of all a mans actions, it is that which is proper to man, as hee is a man, there is no beast capable of it: It is a peculiar excellencie to man, to be able to returne and to reflect vpon his actions. Beasts looke forward altogether vpon the present pleasure which is propounded, but to consider an action, whether it be to be done, or not to be done, it is an excellency peculiar to man. Therefore as the Mathematicians say of Figures, the straight Figure, or the straight Line is the weakest, but the Circle is the strongest of all other, and the best, because one part returnes to another, and holds vp another; so these direct actions of ours, these transient actions that passe suddenly vpon a thing, they are the weakest, in them wee are most subiect to erre, but these actions wherein wee returne againe vpon our selues, as a circle or round figure, are more perfect and exact: I say it is the excellency of an action, and this should make vs ready to doe it, but that is not all, there is not only a generall excellency.

But it is the best for our selues, it perfects vs above all other; take all other actions that goe directly forward, they perfect somewhat that is out of a man, but they perfect not the heart of a man. If it be in teaching others, in it

Motives to consideration.

1

It is an excellency proper to man.

Simile.

2

It perfects the soule.

it is the perfection of the Scholler, other actions of wealth, of honour, of learning, or any thing of this nature, they perfect the thing vpon which they are pitched, but now this action, by which the heart returns vpon it selfe, this reflect action is that which perfects a mans soule, it makes him a better man, it builds him vp in grace and in truth; when a man lookes in, and returns vpon himselfe, he makes vp the breaches of his heart, if there be any thing amisse there, he rectifies it: therefore it is an action that we should easily assent vnto, and agree to the exhortation of the Apostle. Therefore to conclude this point, let vs be exhorted, to consider what we doe, the failing in this is the cause of so many errors in our liues, the cause of so many ill spent houres, of so many vaine speeces, of so many grosse sinnes committed, all for want of consideration. If the swearer would well consider what that is, when the Lord saith, *I will not hold him guiltlesse that taketh my Name in vaine*, hee would not be so ready to sweare as he is. If the adulterer would consider what God saith, *Heb. 13. Whoremongers and adulterers God will indge*, hee would not so easily continue in that sinne: so you may runne thorow other particulars, therefore this consideration is necessary in things that belong to saluation. It is not so in other things, in other things the notion passeth soone from the

Use.

Inconsideration,
the cause of errors
in our liues.

Exact Walking.

the minde to the rest of the faculties, as soone as the light, it is no sooner kindled but presently it is executed; but in matters that belong to godlinesse, there may bee a sparke, and it will goe out againe in the heart, as greene wood putteth out the fire; in that case there must bee paines taken, because of the stubbornnesse in the faculties of the minde to obey the light, which is dictated to the conscience: Therefore wee must doe in this case, as we doe with stubborne seruants, they must be bidden doe a thing againe, they must be forced vnto it. If the vnder-faculties were as ready to obey the minde in spirituall things as in other things, it were another case. In other things (for the most part) we shall finde that the minde hath no sooner resolued on a thing, but the faculties presently are ready to practise and to execute it; If it be a matter of pleasure, a matter of commodity, a matter of businesse, if a man resolue once to doe it, he findes no resistance; but if it bee a matter tending to a holy life, hee is resolued and fully intended to doe it, yet when hee comes to the point, how many impediments doth he finde in the vnder-faculties? they are like stubborne seruants that haue need of pressing vpon, and must haue such imperatiue iniunctions vpon them as I speake of. Therefore this consideration is necessary for vs, we see if we be negligent in it, it is impossible wee

M

should

The best study
what.

Simile.

Simile.

Generall consi-
derations.

should lead a holy life, because we goe vp the hill in that, there must bee paines taken in that; there is no good action but it will cost this consideration, and the rather we should doe it, because (as I say) it is that which perfects vs most of any thing; wee study many things, we study booke, wee study men, wee study our selues, that is done by this act of consideration, and of all studies that is the best, when a man studies his owne heart, when hee dwells at home: It was the precept of the wise Moralist, to exhort men to dwell at home, to looke inward; for a man to bee as a good house-wife in her owne house, to dresse the roome of his heart, euery morning to sweepe it, and to put things in order which the former day hath put out of order, that he may bee fit to entertaine the Lord of glory; therefore we ought to keepe our selues right and straight, to keepe our selues cleane and pure in soule and body by this continuall act of consideration, that we may be fit Temples for the Holy Ghost to dwell in and to continue in: therefore we should doe this.

First in generall, take this generall consideration; let a man thinke what his condition is, what he comes into the world for; let him sit downe and thinke with himselfe that hee hath a soule that is immortall, that must liue in another place for euer, that his life is vncertaine, hee knowes not when this soule of his shall

shall bee put out of possession; now if a man would take these things into consideration, if hee would sit downe and consider his latter end, consider the infallibilitie of the threatnings, consider the vncertainty of this life, consider the terrour of Gods wrath, because these things are not taken into consideration; therefore it is that men goe on in courses of sinne, this is that which the people failed in, *Deut. 29. 4.* saith *Moses* there, you haue seene what the Lord did to *Pharaoh* and all his seruants, you haue seene the temptations and the great workes which he wrought, but you haue not hearts to perceiue, you haue not eyes to see vnto this day, you haue scene, but you haue not hearts to perceiue; that is, you haue not hearts to consider it as it is, as if hee should say, this will profit nothing; this which was one of the strongest arguments that was, (as how could a people haue more arguments to feare God than they had, to see such wonders as they did, but this) profited them nothing, because they had not hearts to consider; so our Sauour, *Marke 6. 52.* *They considered not the miracle of the Loaves, for their hearts were hardened:* After that miracle was wrought, when Christ walked vpon the Sea, and they thought he had beene a spirir, they were afraid, the reason is giuen, because they considered not the miracle of the Loaves; as if hee should say, there was enough in that to

Deut. 29. 4.

Mark. 6. 52.

M 2

haue

2 Tim. 2. 6.

haue strengthened their faith, that they should not haue beene so fearefull; but faith Christ, the reason you did not profit by th it was, because you did not consider, your hearts were hardened: and therefore 2 Tim. 2. 6. it is *Pauls* exhortation, *Consider what I say*; consider what in other places I haue named to you, that is, though these bee reasons strong enough, yet consider, *Timothy*, or else it will neuer worke vpon thee, therefore consider what I say, and because wee are not able to doe it of our selues, hee prayes to God to teach him to consider, and *the Lord giue thee vnderstanding in all things*: and indeed that wee may doe so, let vs beseech God to open our eyes to enable vs to consider; till hee set vs a worke, we cannot doe it to purpose, so that I say, we shou'd learne to doe this in generally, and not onely so, but to make a daily practice of it, euery day consider our waies, to set some time a part for that purpose: when we come to God in prayer, consider the businesse wee haue to doe, consider what hath beene out of order the day before, to reflect vpon our hearts, and to set things strait before God, and after this to haue an eye vpon our actions all the day, that our tongues, our hands, our feet, or any part bee not ready to act any thing before we haue considered and pondered it, before wee haue good warrant for it.

You

Exact Walking.

85

You will say this is impossible, must a man stand considering every act on that he doth?

I say, it is not needfull that every action should be considered; as in a journey, you know it is not needfull for a man to thinke of every step, but the first intention of the journey will carry him a great way; so set the heart aright, and that intention will carry a man thorow many actions, though hee stand not to consider every particular; but because our hearts are so ready to goe out of the way, like young horses that are not accustomed to the high way, they are ready to turne aside ever and anon, except the hand bee vpon the bridle continually; so this consideration must bee ever and anon repeated in the heart to keepe it strait, it is aptesse to turne aside. This wee must learne to doe in things that belong to godlinesse, in other things wee are apt enough to doe it; the young man is apt to consider how he shall satisfie his flesh, and the desires of it, how hee shall obtaine his pleasures; the ancients men, they consider how they may increase their wealth, how they may keepe correspondency, as it is said of the good house-wife, *She considereth a field and gets it*, *Prov. 31.* there is too much of this consideration, men consider such outward advantages: the thing that we require now, is to consider how wee may *walke circumspically* and holi'y before God in all things, this is the thing

Quest.

Ans.

We need not to consider every particular action in our way.

Simile.

Simile.

Too much consideration of outward things.

Prov. 31.

Madnesse what.

Luk. 15.

thing that we ought to consider, & to neglect this and to intend other things, is no better than madnesse: If a man doe but consider seriously what he is, what his condition is, and what he is fit for, hee will reckon it madnesse to intend other things as he doth; we reckon men mad, when they fall a gathering strawes, and sticke their clothes with flowers, when they scrabble vpon the walls, because wee thinke these actions vnmeet for a man: So come to a Christian, when he is occupied in trifles, in pleasures and honours, (for they are no better) when men doe this with all their endeavour, this is as vnmeet for a Christian, this is as much below a Christian, as those other actions, that I named, are below a man; and it is as truly spirituall madnesse, as the other is natural frenzie; consider of this therefore, and come to your selues. I am not too harsh in calling it madnesse, the Scripture calls it so, in *Luke 15*, the Prodigall is said to come to himselfe; for other things hee was come to himselfe before, but for matter of grace and saluation, therein hee was not come to himselfe; so that a man may truly say, that the world is full of mad men in this sense, because they come as much short of that which belongs to a Christian, of that which belongs to a man, as he stands in relation to God, as hee stands in reference to eternity, as the other actions are to other men, and you shall finde they

they are occupied in the same manner; looke vpon the imploiments of men, if wee could see what they are busie about, what their thoughts and liues are taken vp with, in the morning if we could see them, as God seeth them and beholds them, wee should see they doe as mad men; as a man that makes a garland to himselfe, composed of such vanity as he is most fancied with. Consider therefore what you doe, *Walke exactly, not as fooles, but as wise.* So much for that. The maine point is that we now come to,

Walke exactly.

Consider therefore that you *walke exactly*, whence we will deliuer this Doctrine (to take the words as they lie,) that

It is required of a Christian that he walke with God exactly in all things.

Before I come to prosecute this point, I will shew what this *walking* is, and what it is to *walke exactly*.

In a word, by walking nothing else is meant but the tract and course of a mans life, so that to walke holily is nothing else, but in all the passages and turnings of a mans conuersation to keepe himselfe close to the rule, so that into what circumstance soeuer he is cast, stil as a Dye to fall right, whether he be alone or in company, whether he be in sport or in businesse,

Doct.

It is a Christians duty to walke exactly.

To walke exactly what.

Simile.

nesse, whether he be among enemies, or among friends, all is one, his conuersation is still of the same colour, he keeps one tenure what condition soeuer he is in, in crosses and aduersity he is taught to wair, in prosperity he knowes how to abound, to behaue him selfe as a Christian in any particular action, whether it bee gaine or losse to him, whether hee bee in a pleasant estate, or whomsoever he hath reference to, whether it be for his aduanrage or disadvantage, all is one, he doth not shif, he doth not dawbe it out by seeking inuentions, that afterwards will fall off as vntempered mortar, his conscience puts it to him, and tells him this is not to be done, and he is willing to let his conscience speake, he is ready to obey it; when a man thus behaues himselfe in the constant course of his life, this is to *walke exactly*.

But then againe there is somewhat in this word *Exact*, the Greeke word *ἀκρίως* comes of two words, that signifie to goe to the extremity of a thing; so to *walke exactly* is nothing else, but so to keepe the Commandements of God, that a man goes to the vtmost of them, to all the rules that he prescribes, not onely to content himselfe to doe the maine duties of them, but you must looke to euery particle of them, to bee willing to goe to the vtmost of euery command; so the scope of the Apostle is, to commend vnto vs here the thing that

Precisenesse
commended by
the Apostle, con-
demned by the
world.

is

is so disgraced in the world, the which is a matter of much obloquie, that same exactnesse or precisenesse, for so the word may as well be translated, and there is no word that fits the Greeke better than this. Consider that you walke precisely, or exactly, or strictly in all things; I say that is the Apostles scope, to commend this to vs, that men discommend so much, though indeed it be the only excellency of a Christian; for is not that the best glasse that shewes the smallest spots? and is not that the brightest light that shewes the least moats? and doe you not reckon that the finest flesh that is sensible of the least pricking? so the conscience that is sensible of the least sin or failing, is the perfection of Christianity which wee are to strive to attaine, it is that which we are to reckon the greatest excellency of all others, so far it should be from disgrace with vs. To *walke exactly* is required of euery one, and this exactnesse is to goe to the vtmost; but a little more particularly to describe it, to *walke exactly* requires these three conditions.

First looke to the whole rule, he that looks but to a part shall neuer doe a businesse exactly, but imperfectly and bunglingly; that is, you must haue respect to all the commandements, to all the precepts that runne thorough the booke of God.

Secondly, hee must goe to the vtmost of
N euery

Simile.

Three things in exactnesse.

1

Looke to the whole rule.

2

Goe to the vtmost of euery command.

Matth. 5.

euery one, we see our Sauour in *Mat. 5.* hee sets it downe, it is not enough for a man not to murder, but he must *not be angry with his brother vnadvisedly*, there is the extremity of the command, he must not onely take care of the maine, but to keepe the least; so he saith, that a man should not onely not sweare great oathes, or not forswear himselfe, *but let your yea be yea, and your nay may*, saith our Sauour in the same Chapter. And so for that command, *Thou shalt not commit adultery*, (I giue you the instances in that Chapter, because Christ giues them vpon the same occasion; saith he, he that breaks the least commandement, he that doth not keepe euery iot of the command, he shall not come to Heauen.) As for that command of Adultery, though thou keepe the maine, if thou lust in thy heart, that is, if a man admit lasciuious thoughts, adulterous lustfull thoughts, though he keepe the maine Commandement, the maine duty which is there commanded, yet he *walks not exactly*; there is a necessity laid vpon him. *Hee that keepees not euery iot of the command, (shall not enter into Heauen*; so that you must haue respect to the whole rule, and to euery particular command.

3
Do it at all times.

And lastly, you must doe it at all times, *Psal. 106. vers. vlt. Blessed is hee that doth iustice, and loues righteousness at all times*; otherwise a man cannot be exact; he that doth it by
fits

sits and flashes, that walkes exact'y one day, and is out againe another, this man is said not to walke exactly, he walks with God by fits, as he that lookes to halfe the rule, he walks but by halues; if either of these be, that he walks but by halues or by fits, he is not exact: thus much shall bee said for the explication. Now this exactnesse is required in three respects.

First, in respect of a mans person, that hee bee clothed with all the graces of the spirit that there be none wanting, there must bee a generality in that, and therefore in 2 Pet. 1. we see the graces are put together, *Give all diligence that you ioyne with vertue faith, with faith knowledge, with knowledge temperance, with temperance patience, &c.* that is, as if he should say, a Christian must not bee adorned with some graces of the spirit onely, but hee must haue every one, he must be exact, he must haue the whole clothing, the whole Image of God, for the Image of God is nothing else but the happy cluster of these graces: now put the case that any of these be wanting, then you shall see what a defect it will cause; if a man haue faith, if hee want vertue, that is, if his faith shew not it selfe in workes, if it be not a working virtuall faith, what will his faith profit him. If he be zealous and ready to the worke, if there be vertue in him, if he want knowledge to guide, and direct him, and turne him, hee must needs erre exceedingly; and therefore

Exactnesse required in three respects.

I

In regard of the person.

2 Pet. 1.

Image of God what.

CANT. 4. 7.

Simile.

Simile.

he must ioyne to vertue knowledge, if he haue knowledge that he know what to doe, if there doe not come in the practice of other graces, if he be intemperate, it will lie as a blot vpon him, there wil be great inconcinnity in his carriage, if he haue other vertues and want one; suppose if he be temperate, yet if he be an impatient man, this becomes not one of those vpon whom Gods Name is called; it becomes a Christian to haue his person adorned with euery grace, because God requires so much beauty in him, in *Cant. 4. 7.* saith Christ to his Church, *Thou art all faire my lone, there is no spot in thee*; that is, thou art adorned with all the graces of the spirit, there is not one wanting, for there is such a generality required, such is the beauty of a man in Christ, the whole frame of grace is in him: therefore Christ is said to worke *grace for grace*, the meaning is, for euery grace in himselfe, he hath stamped another in vs; as the seale giues print for print, in the wax character for character, and as the father to the sonne limbe for limbe, and member for member; so Christ to his Saints, hee workes grace for grace, that is, as hee himselfe hath the whole frame of grace in his owne heart, as the Image of God is perfect in him: so all that he changeth, all that are borne of him, not of the will of the flesh but of the will of God, they haue the same that he hath; not in degree, no childe hath his members in the same degree

Exact Walking.

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gree as the father hath, hee hath them as a childe, the other hath them as a perfect man; so euery Christian hath them in the degree of a childe, and yet he must be exact in all in respect of his person.

Secondly, this exactnesse is required in regard of his actions, all the actions that the holy man hath to doe are to be exact, therefore it is a rule of the Schoolemen, an action cannot be good except all be good in it, except all the circumstances be good, if there be one wanting the action is euill; this is required of necessity to *walke exactly*, that is, take any action we doe, if either the principle of it be not good, that it comes from carnall feare, or from carnall loue and desire, or else the end is not good, or the circumstances are not good; to pray, and not to pray seruently; to shew mercy, and not with cheerefulnesse; to keepe the Sabbath, and not with delight; and so you may runne thorow what particulars you will, the wanting of any of these circumstances makes it an euill action; and therefore in regard of his actions he must be exact.

Thirdly, in regard of others it is necessary that he *walke exactly*, as in *Iames 1. This is pure religion and undefiled to keepe a mans selfe vnspotted of the world*; now if a man will be vnspotted of the world, hee must bee exact in all things; if hee faile but a little the world will blot him and blaze his name all ouer, that

2

In regard of the actions.

Circumstances must be good in a good action.

3

In regard of others.
Iames 1. ult.

N 3

no

no place shall be empty of it, if there bee any spot in him, It is true, the applause of the world is not to be greedily looked for, but yet in this case euery Christian should be like *Abraham*, there should be no blemish in him from top to toe, he should labour to bee so blamelesse in all his conuersation, to doe as *Zachary* and *Elizabeth*, to walke in all the Commandements without reproofe, so that a Christian in regard of his person, in regard of his actions, in regard of others, hee must walke *exactly*.

Quest.

But now in this point that I haue deliuered there is somewhat more than this, it is required I say of euery Christian, that hee walke *exactly* before God in all things, here comes in a question or obiection, when I say it is required of them; the question is now whether it be of necessity or no, that it be so laid vpon euery Christian, that they cannot keepe in good termes with God, that they can haue no assurance of their owne good estate except they doe it? whether it be laid vpon them of such necessity or no, to keepe such exactnesse in their conuersation?

Ans.

How this precept of exactnesse is to bee kept.

To this I answer: this precept, as well as any in the Booke of God, is to be kept Euan-gelically, though we cannot keepe it Legally; that is, we must endeouour to the utmost of our power to doe it, to striue with all our might, wee must intend, and desire, and purpose to doe

doe it, and we must haue endeouours answerable to our purposes; this necessity lies vpon every man to *walke exactly*, that is, to allow himselfe in nothing that is a knowne sinne, there may be many failings out of passion, a man may be transported out of incogitancy, out of inaduerterancy, because many things passe from him that he is not able to consider of; but let it come to this case, to be a knowne sinne, if he allow himselfe in it, this is a breach of the Euangelicall keeping of this Commandement, which requires that a man *walke exactly*, and this lies vpon every one of necessity, that hee doe not admit of any knowne sinne in his conuersation, but in that respect to *walke exactly*, and that will bee manifested by these reasons.

First, if there be but one thing in your conuersation (pitch where you will) be it greater or smaller, if it come to be a knowne sinne, if it be reuealed, that you know such a thing is a duty, or such a thing is a sinne; now if a man walke not exactly in that, hee makes a breach betwene God and him: as it is with two friends, if there come but a small matter wherein they differ, that falling betwene them, if neither of them yeeld, it makes an vtter breach and separation betwene them; so let it be a matter of lesse moment, take the least sinne, or the neglect of the least duty, yet when I know this thing God requires at my hands,

Reasons why
Christians should
walke exactly.

Reason 1.

Else there will be
a breach betwixt
God and vs.

Simile.

Simile.

Reason 2.
Else what a man
doth, is for him-
selfe and not for
the Lord.

hands, it is a thing that God will haue done ; when a man now lies in the contrary and will not doe it, certainly God will not yeeld, and if hee doe not, it makes a breach betweene them, it makes a separation betweene God and him : As it is with a Prince, if hee command a man to doe any thing, when he proclaimes it, when there is authority put vpon it, when it is made knowne to him in particular, the standing out makes him a rebell ; so it is in this, the standing out with God in any part of our conuersation, if we be not exact in all, it puts vs into a state of separation from God.

Secondly, except a man walke thus exactly with God in all things, it is euident that what he doth, hee doth it for himselfe and not for the Lord, and if he doe so it is not accepted of God ; I say what he doth, it is for himselfe and not for the Lord, for if he performe that obedience which hee doth for the Lord, and for his Commandement to please him, what is the reason that he goes not to the vtmost ? why doth hee set limits to himselfe, for God requires that we should *doe his will on earth as it is done in Heauen* ? his commandement is, that we should goe to the vtmost of euery command ; now when wee limit our selues in holinesse, when we come to such thoughts as these, well ; I will haue as much as will bring me to Heauen, I will labour for so much exactnesse of conuer-

conuerſation, as will keepe me in the ſtate of grace, as much as will preſerue me from hell; I ſay the ground of all ſuch conuerſation is nothing out of a mans ſelfe; it is but regard to himſelfe, hee doth but onely looke at his owne ſaluation and no more, which is a thing I confeſſe that may be looked at, but to looke at nothing elſe, is ſelfe-loue; when a man looks at nothing but his owne ſaluation, and how he may eſcape hell, that man cannot bee right; now when a man ſets himſelfe limits, and circumscribes himſelfe, and ſaith with himſelfe I will goe thus farre and no further, when he doth not endeavour to come to the vtmoſt, to the higheſt peg, it is a ſigne his heart is not vpright, therefore there is a neceſſity laid vpon euery man, that he *walke exactly* with God in all things.

Thirdly, take any particular in a mans conuerſation wherein he ſauioureth himſelfe, if he be overcome of that, he is not in Chriſt, whoſoeuer is in Chriſt overcome the world and the fleſh, ſaith the Apoſtle, *Gal. 5. Whoſoeuer is in Chriſt crucifieth the fleſh and the affections*, and overcomes the Deuill, as wee know the ſtronger man caſts out the ſtrong man; now when any one particular of theſe luſts of the fleſh, or the temptations of the world, or the deuill, ſhall come and ſet vpon a man, if he yeeld to this he is overcome of it, whereas none of thoſe that are in Chriſt are

O

overcome

Reason 3.
Elſe it argues a
man is not in
Chriſt.

Gal. 5.

*Simile.*To be overcome
what.

ouercome of the world, or of the flesh, or of the deuill; that is, if there be any particular sinne (for they are but souldiers that fight vnder those Generals and Captaines) if a man once yeeld to it, if a man giue ouer striuing against it, a man is said properly to bee overcome; whereas if a man continue warring with sinne, it is another case, but when hee giues ouer resisting, as the Apostle saith, *His seruants you are, whom you obey*: if a man come to obey any sinne, whatsoeuer hee is in the whole course of his conuersation, it interrupts this exactnesse; when he yeelds, hee is overcome; As we say water and fire, as long as they contend one with another, neither is overcome; but when they yeeld one to another, when the fire is turned all to be water, then it is overcome; so in this case, when there is a contestation betweene vs and sinne, if we yeeld to it, then sinne ouercomes vs, and hee that is ouercome of sinne cannot be in Christ.

*Reason 4.*Else no meanes
can be profittable.*Simile.*

Fourthly, if there be any particular sinne in a mans conuersation wherein hee doth allow himselfe, it hinders the vse of all meanes and the profit of them, that neither a man is able to pray, or able to heare, or able to doe any duty as he ought: So that as a medicine is applied in vaine so long as the Arrow head is in the wound, that must be remoued first before it can worke any cure; so let there be but one sinne, one failing in this exactnesse of conuersation,

sation, and all the meanes of grace are in vaine : therefore there is a necessity lies vpon euery man, if he will be a Christian, if he will reckon himselfe of the number of those that are the children of light, that he *walke exactly*. But not to stand to presse this further, to make some brieue vse of it, for I desire to come to the other part, *Not as fooles, but as wise.*

The vse we are to make of this, is to set our selues about the worke, to doe the thing, to labour to *walke exactly*, and here it is good to bring our selues to particulars. Come to the keeping of the Sabbath, I would but aske this question, Whether the day be not holy? whether it differ not from other daies that are common daies? and if it be not holy, why doe you doe any thing at all? and if it be holy, is not a holy day to be kept holy? why doe you not keepe it exactly to God? And for *Prayer*, when you come to call vpon the Name of God, it is not the slight performance of the duty that God lookes for, it is another thing, hee takes your prayers by weight and not by number, therefore looke you doe it exactly; so in receiuing the Sacrament, and all duties, I leaue it to your selues to consider particulars: and so for the duties of your Calling, to be diligent in them, to serue God and men in them with the fatnesse and sweetnesse of them: and so for sports and recreations, to be exact in them, and not to vse those

vse.

To labour for this exactnesse.

In keeping the Sabbath.

In Prayer.

In receiuing the Sacrament.

In our particular calling.

In Recreations.

The power of
Religion what.

1am. 2.

that be unlawfull, and those that bee lawfull, not to vse them excesssiuely, but to vse them with limitations, and to put right ends vpon them; and so in all businesse and conuersing with men, in all the turnings and passages of a mans life, looke that you *walke exactly*, that your obedience bee generall, otherwise that is a signe the heart is not changed, a man is not right borne till he come to *walke exactly* with God, till he be willing to performe euery duty, and willing to shunne euery sinne that hee knowes, euery thing that hath a tincture of sinne, if the heart be right there will be an antipathy betweene vs and whatsoeuer is called sinne; otherwise what is the power of Religion, if wee onely doe duties that are facile and easie, to which wee haue no contrary disposition, it were an easie thing then to be religious, but herein is the power of Religion, to subdue euery affection, to subiect it, where there is a strong streame of a contrary disposition to turne the course of nature, to obey God when a man finds the greatest difficulties, in the time of temptation and triall to doe it, this is that which is necessary for vs, otherwise the truth is, wee serue the flesh and not God, saith *James, 1am. 2. The same God that said thou shalt not murder, said also thou shalt not commit adultery*; so I say to euery man that failes in any particular, and allowes himselfe to lie in any particular sinne that he will haue

Exact Walking.

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haue his liberty in, I say, hath not God said, thou shalt not doe this as well as that, and if thou doest one duty to God out of loue and respect to him, or if thou didst abstaine from any sinne because he forbids thee, doth not he forbid thee that as well as this, and he hath commanded thee this duty as well as the other, why doest thou not performe all then? A little leake will sinke and drowne a Ship as well as a great breach; one disease will take away the life as well as many; so one sinne, one failing in this exactnesse of conuersation is enough to destroy vs, it is enough to put vs out of a right condition in Gods sight, therefore learne to *walke exactly*, beware of by-waies, which though it may be hidden from the eyes of men, yet God knowes it that sees in secret; for that is a common curre: Men doe as wandring stars which are carried about with the rest of the Heauens, and yet they creepe backe by a contrary way, which is their owne proper motion; so it is the custome of men to doe as others doe for the outside, to come to Church, to abstaine from grosse sins, to liue ciuilly, to deale iustly with men in their common curre, but they haue a proper curre of their owne. Labour to be exact, take heed, know that God obserues you, and know this, that that hath bene the practice of the Saints, it is not a thing impossible to be done, we must not set vpon it as vpon a thing that

Simile.

Simile.

Instances of exact walking.

O 3

none

Exact Walking.

none can reach to, looke on *Moses*, see his manner of walking, when God commanded him to goe with all that he had out of *Egypt*, he would not leaue so much as a hooſe behind him, he would doe it exactly; looke on *Paul*, he knew nothing by himſelle, that is, he kept a cleere conſcience in all things, though hee were not thereby iuſtified; looke on *Samuel* and his walking, hee calls the people to him, and ſaith to them, what haue I done amiſſe? whom haue I wronged? *Whoeſe oxe or whoſe aſſe haue I taken?*

Instances of thoſe
that walked not
exactly.

Againe, ſee thoſe that faile in this, and wee ſhall ſee that it is not a ſlight matter; *Saul* walked with God, but becauſe hee did not walke exactly, becauſe he offered ſacrifice before hee ſhould, you would thinke it a ſmall matter, but becauſe he did not deſtroy, but ſpared *Agag*. God reieſted him. So *Nadab* and *Abihu*, when they offered ſacrifice, you would thinke it to bee no great matter, a circumſtance, and will not common fire ſerue the turne? but they were conſumed for not walking exactly; looke vpon the Prophet that did not keepe him cloſe to the word of God, as hee returned backe hee was ſlaine of a Lion; looke vpon *Balaam*, he walked with a faire outſide, yet becauſe he was not exact (for God ſaw the falſeneſſe of his heart) God ſaw the ſecret by-ends that he had in it, & for this cauſe God reieſted him, therefore take heed that you walke exactly.

Not

Exact Walking.

Not as fooles, but as wise.

It is our wisdom to doe so (to speake a word or two of that) to doe that which God hath appointed a man to doe, to doe that which the rule of wisdom hath appointed, that must needs be the wisest way; now it is the rule of wisdom that commands vs to *walke exactly*; and as he is the best writer that comes neereſt his copy, and he the best Carpenter that comes neereſt his rule appointed him, so hee is the wisest man that comes neereſt the rule of wisdom, which is the booke of God, which exhorts vs to *walke exactly*.

Againe, to be guided by God, who is the wisest, is it not the wisest way? it is Gods appointment that we shou'd *walke exactly*, examine the properties of wisdom, and we shall see what cause there is to reckon it to be wisdom to *walke exactly*.

First, the maine property of wisdom is, when a man lookes to the generall vniuersall end of his life, and frames all things according to that, for therein properly wisdom or prudence consists; when a man lookes aright to the vtmost and generall end of his life, for a man either to looke to no end, or to bee as those that roll vp and downe at random, men that haue no particular scope to which they direct all their actions, this is grosse folly.

But besides this, if a man haue no end, or if it be but a particular end, he is not said to be a wise

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It is wisdom to
walke exactly.

Simile.

The properties
of wisdom.

I

To direct all actions
to an vniuersall
end.

Note.

The cause of errors.

Error about the end the greatest.

wife man, he may be said to be a wife Pilot, or a wife States-man, or a wife Merchant, or a wife Warriour that sets such particular ends; and so we may goe thorow all, but he can neuer be said to be a wise man, except he looke aright to the generall scope and the generall end of his life; now he that walkes with God perfectly, he only is a wise man, because hee onely lookes at the generall frame and course of his life aright. The cause of all our errors (as one saith) is because we looke onely vpon part of our life, wee looke not to the whole, we haue not our eye vpon the generall scope and aime of our life, and therefore we walke vnprudently, he onely is a wise man (I say) that frames the whole course of his life aright, and therefore wisdom hath that excellency aboue all other things, because it lookes to the end; as the end is best, so any error about the end is worst (saith a Diuine,) as the end is best, so folly, and imprudence, and error concerning the end is the greatest error: therefore the Scripture calls this wisdom godlinesse, and this folly wickednesse, the best and worst names that can be; therefore if this be wisdom for a man to frame the whole course of his life aright, to looke to the generall end, to be sure that his scope be good, then he is the wisest man that *walkes exactly* with God, whatsoeuer he be in other things, this makes him a wise man.

Secondly,

Secondly, this is a property of wisdom for a man not only to know, but to put in execution, that is the difference between prudence and other arts; in other arts, he that knowes what is best, is the best Artist, but in matter of prudence, he that knowes what to doe, and practiseth not, is of all other the most foolish; and therefore action is a chiefe property of wisdom, there is this requisite to prudence to inuent the worke aright, and to put it in execution: therefore hee that *walkes exactly*, he that not only knowes what to doe, but in good earnest doth it, hee is the wisest man. Men are not to be iudged according to their knowledge, or according to their habits, but according to the act, according to their execution and practice, as the Apostle saith, *Rom. 2. God shall iudge men according to their works.*

Againe, another property of wisdom is, when a man not only lookes vpon one part of his businesse, but he lookes round about it, he lookes in all the nooks and corners of it; it is the ground of errour, when a man lookes vpon one part that drawes him on to the worke, but he lookes not round about, to see the discommodities, to looke to all: if this be wisdom, then to walke with God perfectly is the greatest wisdom; take any other man that doth it not, that steps aside out of the waies of God, that *walkes not exactly* with him, that goes out and seekes some profit for

p

himselfe

2

To put a man
vpon practice.
Difference be-
tweene prudence
and other arts.

How men are to
be esteemed.

3

To looke to eue-
ry part of his bu-
sinesse.

himselfe or some credit, that steps out for some finfull lust, to satisfie some pleasure which hee thinkes will bee great aduantage to him, to haue this which others want, what is the reason of this? because he is not wise, he lookes but vpon one part; if he did looke round about, if he did put the antecedent and the consequent together, if he would summe vp all his life together, hee would see that that were not the best way, he would see that that would bring him much misery, and that the abstaining from that sinne would bring him much happinesse: thus he would thinke if all were put together, but when he lookes on one part, and not on all, hence it is that men *walk* not *exactly*.

4

To looke on the
inside of things.

Simile.

Simile.

Againe, it is another property of wisdom, for a man *not* to looke on the outside, but to looke on the inside of things; fooles looke on the outside, but wise men see the inside, they see the sap in the tree; when a man looks only on the outside, he is subiect to be taken with the snare, when he sees the Corne spread, and sees not the net, but a wise man sees the hooke in the bait: the most precious things in the world, their carriage is base, their outside is base, the worst things are gilded, and men for the most part, for want of wisdom, take the things that are gawdy on the outside, and leaue the other. As the Apostle saith, *We are as men of sorrow, though indeed wee reioyce as men hauing*

having nothing, though we possesse all things; his meaning is, the outside is meane, the outside is base; is it not prudence through the gold to see the base metals, to see the thing that is bad indeed, to see the vanity, and folly, and deformity of sinne, that God hath forbid vs to commit; to see the false glosses of Satan that he puts vpon sin, to see the base metall within: and on the other side to see the excellency of spirituall things? They that walke exactly they see the inside: Moses had two things presented to him, to suffer afflictions with the people of God, the outside was bad enough, or to enjoy the pleasures of sinne, the treasures of Egypt that he might haue had in Pharaohs court, here the outside was good, this was his wisdom to see thorow both these; he that walks perfectly with God, hee sees the inside of things, he sees that God neglects things that haue an outward glosse, and cleaues to things that though the outside be base, yet in themselves they are excellent and precious. I

*should haue come to some exhortation, but the time is past:
so much shall serue for
this time.*

FINIS.

P 2



Samuels support of Sorrowfull Sinners.

1 SAM. 12. 20, 21, 22.

And Samuel said vnto the people, Feare not: (ye haue done all this wickednesse, yet turne not aside from following the Lord, but serue the Lord with all your heart:

And turne ye not aside, for then should ye goe after vaine things, which cannot profit, nor deliuer, for they are vaine.)

For the Lord will not forsake his people, for his great Names sake: because it hath pleased the Lord to make you his people.



The occasion of these words was this; in the former part of the Chapter Samuel setteth forth the greatnesse of the sinne of the people, in desiring of a King, and he tells them that therein

they had *cast away the Lord* who was their King: And vpon this a miracle was wrought, whereby God discouered his displeasure from Heauen, which so amazed the people, as at the eighteenth verse it is said, *They feared exceedingly, and desired Samuel that he would pray for them*; and now in these words yee haue Samuels answer, and his scope therein is to exhort the people not to feare, for they thought that so great a sin could not be forgiuen easily, nor they so easily receiued to mercy againe; he therefore labours to take away the discouragement, and tels them that if they would come in, *feare not*, for God will receiue you.

Obiect.

But they might obiect, but wee haue committed a great sinne.

Ans.

It is true, saith hee, I will not goe about to extenuate that, yet notwithstanding know this for your comforts, that God will continue the same that he hath beene, and therefore *feare not*: and that he further setteth forth from an effect which commonly this feare hath, which will cause vs to depart from the Lord: so that now hee labours to take away their feare by two things: first, by taking away their discouragement, the cause of their feare: secondly, by shewing them the bad effect it will bring forth, to cause them to depart from the Lord, the contrary to which he exhorts them vnto, and confirms his exhortations by these reasons: first, saith he, *Turn not aside from following*

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ing the Lord; in which there is a reason couched, as if he should haue said, now you haue committed one errour, will you commit a second? when a man is out of his way, will he goe on? no, but will returne rather, and will you turne aside from following the Lord too? secondly, whither shall it be that you would goe? to the creatures, they can doe you no good. Here are two things that you all desire; first, deliuerance from euill when you are in a state of misery; secondly, such things as may aduance you in a good estate. Now the creatures can doe neither for you, for they are vaine; it is vanity, an empty thing, and will you leaue the Lord who hath power to doe all this for you, and what else you can desire?

But they might say, but we haue displeased the Lord, so that he will not looke on vs as he was wont.

He answereth and tels them that God is the same; he will not easily forsake his people, for which he giues two reasons; first, because he had chosen them to be his people, he had freely made them his people at the first, and hee is alwaies the same, and therefore he will continue to keepe you.

But they might say, we haue made our selues vnworthy of being his people, we deserue to haue a bill of diuorcement giuen vs.

But yet secondly, because they were his people, called by his Name, therefore for his Name

Obiect.

Ans.

Obiect.

Ans.

Name sake hee would not cast them away, it would bee against his honour and glory; so these are the summe of the words.

From these words *fear* *us*, the Doctrin is, that

Doct.

Our natures are apt to bee inordinate in our affections; in our feares as they here, so in our loues and griefes.

Now that it was so with them, it appeares by *Samuel* his speech, for you may know the disease by the medicine, their hearts were shaken and disadvantaged exceedingly, and wel-nigh drawne from the Lord, and therefore he exhorts them that they should *not feare*; this shewes that we are apt to feare inordinately, they had Prophets no doubt among them that had told them of this sinne all the time they were about it, and then they feared not; but now the thunder came, they beganne to feare extremely, so that *Samuel* had much adoe to compose them againe. Now our affections are said to be inordinate, either when we doe not loue, or feare, or grieue for that we should (for therein our inordinacy consists in the defect;) or secondly, when as they are set too much vpon any thing, that is, when we ouer-loue or ouer-grieue, which is either by pitching them vpon wrong objects, or exceeding in the measure, and therein lies all the

the error that is in our affections; now let vs see our owne disposition by the disposition of this people: when wee are well and in health, we feare not any sinne, but as the Prophets phrased is, *Rush into sinne as the horse rusbeth into the battell*; a horse is not able to discern that they are enemies, and so rushes on to his owne destruction; so *Salomon* saith, *A fool goes on and is punished, and a fool rageth and is carelesse*; that is, he is violent in his affections to sinne, and yet fearelesse withall: and this you may see also in the people of *Zystra*, at the first they thought *Paul* and *Barnabas* to be gods, and knew not how to doe too much for them, but anon they would haue killed them; and so we see by experience, that those whom men had magnified and esteemed most, they haue at last most despighted and contemned; and so before sickness we cannot humble men, in sickness we cannot comfort them, all which proues the Doctrine.

Now for the reasons of it; first, the generall cause is the fall, which hath put all out of order, so that the soule is like an Instrument quite out of tune, euery stroke that is stricken is amisse, there is no harmony at all in it; secondly, the more immediate causes are, first iniudiciousnesse, men are not able to iudge aright, and then they are bold when they should be fearefull, and fearefull when they should be bold, as one that wanteth skill and

Reason 1.

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iudge.

iudgement is fearefull in that businesse, which a wise man that knowes it will not feare; secondly, affections want the bridle of grace which should keepe them in, and moderate them, they are of themselves unruly horses that draw the soule out of the way, vnlesse there be an *Antiga*, an hand kept vpon them by grace, and this being wanting it becomes further inordinate, because Satan ioynes with thine affections very often, for that is his aduantage; to adde wind to the tide, and hence ariseth his temptations, when as he sees an affection stirring, hee takes the aduantage, intends it, and makes them more violent.

vse.

The vse is, to take notice of this inordinacy of our affections that wee are subiect vnto, we haue an inmate within vs that will haue an hand in euery businesse, and what it doth, it still doth amisse; whatsoeuer therefore you are a doing, still search what affections you haue, and you shall finde that all that comes from your flesh is amisse, and be iealous ouer sinnes, and this ye should rather doe because they blind the iudgement; when affections are strong then take heed of them.

Quest.

But you will aske mee, how shall I know mine affections are inordinate?

Answ.

I answer, then when they are hinderances; for you shall know this, that all affections are planted by God for a speciall end, vse, and profit to man, and not to bee hinderances in them-

themselves, so as we could want none of them, we could not want griefe for things past, nor could we be freed from feare of euils to come, for otherwise we could not take heed nor labour to preuent them when they are coming vpon vs, we could not be freed from anger, for it stirs vp to remoue impediments that lie in our way. Now you know the inordinacy of an affection, as you may know a disease in Physicke; the generall rule of Physicians is, when there is *affiolesca*, as when you view all the functions of nature, and you see naturall impediment in some naturall function; why then wee iudge there is a disease; so it is true in the soule, when your griefe is such as interrupts prayer, and hearing, hinders you in your duty to God and man, then it is inordinate; and it was the case of the Israelites inordinacy, who could not hearken to *Moses* for the griefe of their hearts: so for anger, if it bee such as causeth you to remoue such impediments as lie in the way of good desires, then it is good; but when it causeth such a distemper, that you are ready to flie in the faces of your brethren, and so as you are more vnfit for what is good, then it is inordinate: and so likewise your feare, when it ex-
p^orateth your soules, so as they are made vnable to preuent the euils that you feare, and so discouragereth you, that you flie from God; so as to hide your selues from him as *Adam*

Q 2

did,

did, and as they here would haue done, and so if your delights and mirths make you more indisposed and vnfit to prayer, or for good conference, &c. so it comes in as a dampe to your mirth, and when as that which should oile the wheels and make you cheerefull in good duties cloggeth you, then they are inordinate.

Quest.

Q. But you will aske me, how we shall resist the inordinacy of them?

Ans.

A. Two waies : first, if thy inordinacy be in the defect, in not fearing when we should feare, or not louing when we should loue ; we must be carefull then for to stirre it vp, for we may sinne in the want of affection, as much as in the misplacing of them, as this people here sinned as much in not fearing before, as in fearing now, and in their feare now they feared the iudgement and not the sinne : for had their feare beene pitched vpon that, *Samuel* would not haue laboured to haue taken them off. Secondly, they feared that God would not be reconciled to them any more, so that their feare was misplaced, and therein they sinned, whereas Christ saith, *Reuel. 2. 10. Feare not the things ye shall suffer ; but the sins which brings those crosses.*

Quest.

Q. But you will say, when as our feares and affections are thus mis-placed, when our hearts are possessed of them, how shall we then resist and empty our hearts of them?

A. First,

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A. First, haue your iudgements set right, for the obliquity in the affection comes from the iudgement, as those things we apprehend to be euill, them we feare too much, and therefore labour to haue it enlightened.

Ans.

Q. If you aske me, how we shall doe that?

Quest.

A. Bring it to the Word, and see what that saies, for the Word is as a glasse which represents things as they are: I cannot stand to giue instances out of the Word how to direct euery affection; as now take Pouerty, which thou fearest so much, the Word makes it nothing, *Rev. 2. 9. I know thy pouerty, but thou art rich*; as if he had said, it is a matter of nothing: So likewise for your feare of men, *Feare not him that can kill the body, but feare him that can cast both body and soule into hell fire*; first, the Scriptures make nothing fearefull but Gods wrath and sinne, and therefore now sticke to the Word, and whatsoeuer thy phantasie is, yet say, sure I am thus; God said, and therefore I am sure it is so, and this will rectifie the iudgement; say it is but my fancy, howsoeuer it may be greater or lesser, yet the thing is the same as the Word said it: As the garment may bee greater or lesser, yet the body the same; so take any thing else, as the losse of credit, or the like, we thinke these something and feare them, but the fault is in our phantasie; men doe therefore well by fitting their hearts to what the Word saith, to stay them-

Ans.

Simile.

Q3

selues

Simile.

selues. Secondly, againe if this will not preuaile, then let vs pray our selues sober; for inordinate affections make as much difference betweene a man and himselfe out of it, as is betweene a drunken and a sober man. Now Prayer composeth the heart much, for it bringeth thee into Gods presence: And as the Sun casts downe the mists and dispels them, so Prayer doth an inordinate affection. Againe thirdly, adde to this communion of Saints, and that is a good meanes; for we are in such fits, as men in a feauer whose mouthes being out of taste, we should suffer our selues to be ruled by the iudgement and taste of others. Fourthly, after all this beseech God to conuince thy iudgement, to perswade thy vnderstanding fully, for that none can fully doe but hee.

The second Doctrin is, that

Doct. 2.

*The greatnesse of our sinne is no impediment to
forginenesse.*

It is true, saith *Samuel*, yee haue done this great sinne, I will not goe about to diminish it, but the Lord will forgiue you notwithstanding. I will deliuer it in these termes, because we are apt not to thinke so, and when we haue sinned against the light of conscience, relapsed often, wee are afraid to come into Gods presence, as we see it by experience; and therefore

fore now if any man hath committed any great sinne, let him apply it to himselfe. It is true, I haue done such a great wickednesse, why yet bee of good comfort, humble your selfe, *continue to follow the Lord*, you shall finde God the same to you that here he was to this people. Now the reason of this is:

First, because the pardon of the Gospell, which we preach, makes no exception of any sinne; Christ came to saue sinners, to take away the finnes of the world, this is spoken indefinitely. Secondly, not of any person, preach the Gospell to euery creature, there is not any exception of any rebell or rebellion. Thirdly, besides the price that was paid answers for the greatest finnes as well as the least; he is ready to forgieue a thousand pound vpon satisfaction, as well as ten groats; and therefore if thou hast Christ for thy ransome, it is no matter what thy finnes haue beene, great or small, for the same price may as well stand for the one as for the other. Againe fourthly, the God which wee haue to deale with is a mighty God, euen in this, euen in pardoning, *Michah 7. 18. Who is like vnto our God that pardoneth iniquity, and passeth by the transgression of his heritage?* hee will subdue them and cast them all into the depth of the Sea, that is, herein the infinitenesse of God appears in forgiving transgressions, he sheweth his might in it; and being mercifull as God, and not as man,

Reason 1.

Reason 2.

Reason 3.

Reason 4.

man, and therefore hee vseth that metaphor of casting their sinnes into the depth of the Sea, that as the Sea drowneeth mountaines as well as mole hils, if they be cast into it; so his Attributes are infinite and so are his mercies: and therefore hee takes delight to forgiue great sins, because we know him to be God and not man thereby, because hee forgiues moe than a man is able or willing to forgiue. But because examples are more preualent in this case, I will giue you a few. *Adam* was the cause of murthuring the whole world, he made all men not onely guilty of the first death, but also of the second; besides other aggravations of his sinne, beleeuing the Deuill rather than God, &c. yet we see that God found out a remedy and receiued him into mercy, for he himselfe preached the Gospell to him, and therefore not without profit. So likewise *Mansses* sinnes exceeded, so as indeed wee know not how a man should commit more almost: yet when he humbled himselfe greatly, (for he had great sinnes) God receiued him to mercy, and restored him to his Kingdome; so as when we read of his sinnes, how he filled *Ierusalem* with bloud, &c. one of vs would haue beene ready to haue said, What, Lord, wilt thou forgiue this man and set him in his Kingdome, as if he had done nothing against thee? To name no more than that in the *1 Cor. 6. 9.* those monstrous and hainous sins there mentioned,

tioned, as greater there cannot be mentioned, yet some of them that were guilty of them were receiued to mercy, *such were some of you, but now are yee washed and iustified, &c.*

The vse shall be, that you would take heed how you limit the holy One in regard of his mercy, that he will goe so farre in pardoning and no further; I dare boldly tell you, it is as great a sinne to limit God in his mercy as in his power; as that was the sinne of the Israelites, when as they were to goe into the land of *Canaan*, they limited God, and thought hee could not bring them in because of so great walls and great Gyants, &c. and so take you heed lest you limit his mercy, as that when your sinnes are such sinnes of so hainous a nature as that he will not forgiue you. How did *Dauid* when he had committed the great sin with *Bathscha*, &c. and so *Peter* that stood in the same termes with Christ that hee did before; and if you cannot bring your hearts to thinke this, then goe beyond your owne iudgement by faith, for this is it that hindreth vs from beleeuing, that wee draw a scantling of the Lord by our owne phantasies, whereas he sayes, *That his thoughts are aboue our thoughts in pardoning, Isaiah 55.* Another point that I will deliuer from these words is this, that

Vse.

The way to haue a sinne forgiven, is to aggranate it, not to extenuate it.

Doct. 3.

R

Samuel

Samuel here you see, when hee goes about to comfort the people, he aggrauates the sinne, but withall aggrauates Gods mercies, and so comforteth them; so that the best way to haue a sinne forgiuen, is to confesse it to the vtmost.

Reason 1.

First, it puts a man into such a disposition as God hath promised forgiuenesse vnto, for then we come to see the wilnesse of our selues that wee cannot stand vpon our owne bottome, but are empty of all, and without God must perish, and so are drawne from our selues and all in vs, to rest no more vpon our selues, but vpon God alone.

Reason 2.

Secondly, besides, the more particularly sinne is confessed, the more glory ariseth to God, and shame to our selues.

Reason 3.

And againe, it strengthneth vs against sinne another time, a full confession of any sinne is a great preseruatiue against it, when a man hath looked round about any sinne, and considered all the particulars of it, it shuts vp all waies to the sinne, whereas otherwise, when men confesse by halues, they liue in some way of sinning.

vse.

The vse is, to teach you not to extenuate your sins, but to confesse them to the vtmost; and this you had need hee exhorted vnto, for I doe not know a duty more hard than this, though you may thinke it easie; men are loth to confesse their sinnes, because men are loth

loth to leaue their finnes; till they meane to leaue it, they extenuate it; if men will keepe any reservation, and are not willing perfectly to forgoe all, they will not confesse them fully.

Againe, men want light to see sin fully, for we see sin in the circumstances of it no further than wee haue light lent vs from the Holy Ghost; as the light is brighter and brighter in the house, the more clearly doe we discern the least moles, so here.

Againe thirdly, there is a selfe-loue in euery one, and therefore while we looke on sinne as our owne, we are ready to fauour it; as *Juda*, whilest hee looked on the adultery, as in his daughter, he iudged it worthy of death, hee would haue her burnt, but when it came to be his owne sinne, then the case was altered: so *David* would haue had the man put to death that tooke his neighbours sheepe, but when it came and proued to be his owne case, God was faine to take a great deale of paines to humble him, and to make him confesse it; and therefore aggrauate your finnes in your confessions, saying, I haue had these and these meanes, I haue sinned against the great light againe and againe, and brake the couenant that I haue made with God, and know that this way you cannot exceed, *If our hearts condemne vs, God is greater than our hearts*; let vs take a man that apprehends his sinne most

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fully,

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1 Iohn 3.20.

fully, yet God conceiues more fully of it, so as we in our thoughts cannot reach to what hee seeth sinne to bee : and herein you had need take paines and search diligently, for many finnes that are great finnes will appeare at the first to be but small ones, as this sinne of theirs, they thought it but a small matter at the first, it was but chusing of a King that was not any where forbidden, and yet *Samuel* tels them that therein they had first cast away the Lord; secondly, they cast away *Samuel* and the Lord in him; thirdly, they had put trust in Kings : And so *Dauid*s numbring of the people seemes to be but a small thing, a thing not in it selfe vnlawfull for a King to see what strength hee hath to encounter an enemy, but *Dauid* hee knew his owne heart, he knew his owne ends, then he cries out he had done exceeding foolishly; know this therefore that this yee ought to doe, and that the more ye see sinne abound, the more ye will see grace abound, and so you will loue the more, and prize Christ the more, and bee more humble and content with any condition. Againe obserue,

Doff. 4.

One sinne makes much way for another.

This sinne of theirs had well nigh drawne them to a departing from the Lord, now were they in the high way to slip from the Lord quite away.

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of sorrowfull Sinners.

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The reasons are; first, because *every act intends the habit of sinne*, as when any thing is acted it increaseth the habit with which it is acted; as every act of grace strengtheneth the habit of grace, so sinne makes the flesh to rise about the spirit, to get it vnder, and so at last to get the victory.

Reason 1.

Because *every sinne weakeneth that grace* which should resist it; as in a disease there is not onely a thing contrary, with which health is to wastle, but something also which weakeneth the strength by which health should resist; and so doth sinne (especially great sins) seaze vpon the strength, takes away the rectitude of judgement by which we should resist; if it be a great sinne, it workes as a great disease which seazeth vpon the principal part, and therefore is often little felt; a small sinne is as a small wound, which wee may easily feele, because all else is in health, but a great sinne is as a blow vpon the head which amazeth vs.

Reason 2.

Againe, committing a great sinne *discourageth vs from comming to God for pardon*, and makes vs bold to goe on, and seeing wee are ouer shooes, we are willing to goe on and be other boots too.

Reason 3.

After commission of a great sinne, *God giueth Satan leaue to take possession of a man*, as Satan got possession of *Saul* by his enuy at *Dauid*; an euill spirit (as is said) fell vpon him, and

Reason 4.

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he would haue killed *Dauid*; and so *Iudas*, after his resolution to betray his Master, the Deuill entred into him, and would not suffer him to continue there, but to hang himselfe, and therefore take heed of falling into sinne, for then ye are *tanquam in praecipitio*, so as you cannot stay your selues, as in a quicke-sand you sinke deeper and deeper; and therefore deale with sinne as you would deale with poison, which a man will not let alone to lye long in his body, but he will take an antidote against it as soone as he can. Another point we may obserue is this, that

Doct. 5.

Discouragement and too much feare are great meanes of our departure from God.

Feare not, turne not aside from following the Lord, &c. There are many things which keepe vs off from comming to God; first, our strong lusts, not willing to giue ouer all, nor yet to doe all. Secondly, our deferring of repentance, we can doe it as well hereafter, but the greatest hinderance of all other is that which wee haue now named: Many will say indeed, to enioy the fauour of God is a comfortable thing, and to haue assurance of our finnes being forgiven, but I haue little hope of this, I haue such a nature, and I haue fallen often, and haue so much hardnesse of heart as God will neuer receiue mee, and so men

men sit downe discouraged; and this must needs hinder in many respects.

First, because *it takes away all alacrity*, for what a man hath no hope to bring to passe, he will neuer goe about it; so a scholler, if hee hath no hope to get learning, will giue ouer studying; take hope away, and take away all endeuour, nay take away all desire, which is more, for what is out of a mans hope a man desires not, for obiects they worke when they lie neere the faculty, euen as fire neuer worketh till the suell be nigh it, and the loadstone till the iron be put to it: things that are afar off, we haue little desire to: as now to instance, the condition of Kings, though it be a thing most desireable, yet seldome men actually desire it because it is out of their hopes; and therefore when men are discouraged, as thinking they shall neuer haue such a lust mortified, they sit downe without all desire or endeuour: and so when men looke on the Lord as on a strict and seuerer Iudge, it causeth strangeness in them; they will not come at him, but they will bee content with that liberty which they may enjoy without him, as beggers when they see they cannot better their condition, content themselves with what they are, and that liberty which they doe enjoy; and so men being discouraged from going to God, they turne and rest on something else, for the heart will haue some liberty.

Reason 1.

Againe,

Againe, when we come to the Lord, Satan he casts in all these feares, hee musters vp all obiections, but the Spirit you see saith, *Doe not feare*; now whether will you take part with Satan or the Spirit? If men bee humble, Christ saith likewise, *Come to mee and you shall haue ease, all ye that are weary and heauy laden*; let them not thinke that their finnes are a burthen that will breake their backs, if they come to him, and so the Iaylour hee trembled and thought himselfe vndone, but *Paul* told him of the Lord Iesus, in whom if hee beleueed he should be saued; it is good for vs to consider what Satans end is, in casting in such obiections, as about the hardnesse of our heart, &c. his end is to discourage you.

Quest.

Q. But you will say, how shall I know when such obiections are from Satan, they may arise from a right iudgement of what mine estate is?

Ans.w.

A. Ye shall know it by this, if they put you off further from the Lord, and make the heart listlesse to what it should apply it selfe to, as Prayer, Repentance, then it is from Satan.

In that when the people had here committed this great sinne, and *Samuel* bids them not feare; they might haply aske him, what would you haue vs doe? then hee saith, *Turne not aside from following the Lord your God, but serue him with all your hearts*; I raise this sixth Doctrine, that

When

When a man hath committed any great sinne, it is his duty, his best and wisest way to come in presently and turne to God.

Dott. 6.

The Spirit here by *Samuel* commands it, and therefore it is their duty, and what hee commands it is best and the wisest course to take; the reasons of it are.

Because the heart immediately after the sinne committed begins to contract hardnesse, and the longer it goes without returning, the more hardnesse it contracts, but presently after it is more sensible; and therefore a wound that is taken presently is the sooner healed, and the smart will be the lesse, so it is in sinne.

Reason 1.

By committing one sin we are exposed to greater, for it is like the breaking downe of the walls, which the longer they lie, the breach not made vp, the more enemies may come in; there is a gap made, which if it be not stopped, will let the good cartell out and the euill cartell in; see this in *Dauid*, if he had humbled himselfe and renewed his repentance, he had prevented that murder, and making *Uriah* drunke, &c. but he let the gap lie open, and see what a troope of sinnes came in: see this also in *Asa*, his making a Couenant with the King of *Aram*, and rested on him, at the beginning of the Chapter: but now if hee had humbled himselfe, all the rest that followes had beene prevented, but he did

Reason 2.

2 Chron. 16.

S

not

not so, and then followes putting the Prophets in prison, oppressing the people; when he was sick, seeking to the Physicians; for he grew worse and worse, his end was not answerable to his beginning, though he was a good man; and Peter now on the other side, because hee humbled himselfe, he presently was declared to mercy, and preached to all.

Reason 3.

1. 1. 1. 1.

The longer ye lie in a sinne unrepented, the greater the sinne is, because you abuse Gods patience the more; for hee considereth every hour; and it is not slacke in him that hee forbears you; but patience, which you abusing, adde vnto his wrath every minute.

Reason 4.

1. 1. 1. 1.

The same duties lie vpon you that did before, which you ought to performe, and your sinne is no privilege for the omission of them, and therefore your best way is to turne, and not to goe on in your sinne.

Ob.

Ob. But you will say, Must a man come in presently into the presence of God after hee hath so grossly offended him?

Ans.

Ans. Ye may and ye ought to doe it, but not with that disposition remaining in your heart, wherewith you commit the sinne; but with an heart humbled, conuerted to God, stricken with the sense of its sinne, promising new obedience, and thus to come in presently is no absurdity. If a Rebelle, presently, after his rebellion, comes indeed with a sword in his hand into the presence of a King, let him not looke

looke for pardon: if with meeknesse and a rope about his peeke, he may: yea and I adde this, that the heart is sooner turned if you take the aduantage of it presently after the sinne is committed. There are two obiections in this case:

Ob. First, you will say, my heart cannot be presently humbled enough, to which I answer.

Ob.

A. That God stands not vpon the measure of humiliation, so as to reiect thee, but if it be in sincerity, if thou knowest and seest the sinne thou hast committed, so as thou art vile in thine owne eyes, and art resolued not to returne to it againe; if this bee in sincerity, though in neuer so small a measure, the Lord accepts thee. Again,

Ans.

Secondly know, that thou canst not be humbled as thou wouldest at the first, adde therefore to thy humiliation afterwards, as *David* when he said, *Lord, I haue sinned*, God forgau him, though he was not so much humbled as afterward.

Ans. 2.

Ob. 2. Again you will say, it may be my sin is not healed yet, then indeed I may come with confidence, and yet my heart may bee as false as euer.

Ob. 2.

A. I answer, that men are first to seek pardon, and then prepare for healing afterward, for this is a sure rule, that there is no sinne healed till there is an assurance of forgiveness. The Lord, as he washeth away the guilt, so he

Ans.

healeth the staine, and giues a new Spirit, for this is his Couenant, *Jerem. 31. Ezech. 36. I will forgive their sinnes; and what then? and give them new hearts.* We are all deceived in this, that we thinke when as we take a purpose with our selues against a sinne, that all is then done, but it is not so; as a man that hath a running issue in his body, it is not enough for him to say, I will not haue it thus, I desire it should not bee, I purpose it shall not, but hee must vse meanes to heale it. To conclude, when any haue fallen into sinne, I say vnto them, as *Samuel* here, *Continue yee to serue the Lord*, doe you thinke to mend the matter when you are out of the way, by going on or standing still, but *returne rather and serue the Lord*, for hee is the same Lord still, and there is the same bond still that binds you to serue him. And againe, what will you doe, goe some whither else, (for you must haue a being) will you goe to the creatures to get rest from them, they are vaine, they will not profit you nor deliuer you: but you will say, whither then? why, to the Lord, but what hope is there that hee should accept vs? why, the Lord will not forsake his people. He is still the same God, hee will not forsake his owne, as a father will not forsake his child; and secondly, hee will not for his Names sake. Lastly obserue hence, that

Doct. 7.

The sins which we commit make no change in the Lord.

No

No substantiall change; they may make him angry as a father may be with his son, and that so as they may feele the effects of it, but yet he is the same God still; for

First, *It is not the slipping into great sinnes that breakes the covenant or makes it void*; there is nothing that makes a bill of diuorce, but an vtter turning away from God.

Againē secondly, *God is the same, and you are the same*; your hearts are the same to him, the same bent of minde, the same frame of heart remaining in you still, ye are his seruants still, and he is the same; vpon the same grounds that he chose you first he loues you still, sinnes worke no substantiall alteration; he chose you freely because he would, and therefore as there is a transient act of sinne passed from you, so a transient act of punishment may passe from God; for as your hearts are the same for substance to him as before, so is Gods to you.

The vse is, that you would not thinke when you haue sinned, that the Lord will reiect you. Our Sauour Christ shewes the same by the parable of the Prodigall: they in the house did not thinke that such a sonne should haue had such entertainment when he had spent so much, that his father would haue giuen him such an answer, *to fall vpon his necke*, to bee so glad of him; by that our Sauour expresseth how willing God is to receiue sinners. *Dauid* had no sooner said, *I haue sinned*, but God said;

Reason 1.

Reason 2.

vse.

I haue put away thy sinne ; and so, Peter after his deniall, Christ looked on him with the same familiaritie as he did before. Oncely doe not thinke that God will hold the wicked innocent; if ye haue false hearts, then ye shall not be forgiven.

Yse 2.

If the Lord be so ready to receiue men after they haue offended him, consider how worthy of vtter destruction they are that will not turne to him ; if God should say to any man here, Thou hast committed this sin against me, yet come in, there shall be no hinderance of my part, vnlesse the stubbornnesse of thine owne will hinder thee, who would not say that he that should refuse were worthy to be condemned ? Christ is said to *come to render vengeance to those that obey not the Gospell,* and therefore Samuel addes this in the end of all, if they would forsake the

*Lord, know that you and
your King shall
perish.*



FINIS.



2 Thef. 1.

